Polyhedron®

NEWSZINE

DECEMBER

102

RPGA NETWORK

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General: Attention traders! John's computer "trades list" has expanded and moved. We now have more than 180 traders in 11 countries trading: TSR cards, games, modules, and books, including those out of print; back issues of TSR magazines, and SPELLFIRE™ cards. Send trade and need lists to: John Kittrell, 2183 Buckingham Rd., Richardson, TX 75081. Or call 214-530-6251, Fax: 214-644-0856.

General: *Gaming & Education* is a newsletter about the use of games in schools. It is sponsored by the Game Manufacturers Association (GAMA) and is for teachers, students, parents, publishers, writers, editors, illustrators, and anyone else interested. Subscriptions are free. Contact: David Millians, Paideia School, 1509 Ponce de Leon Avenue, Atlanta, GA 30307.

General: I am a GM looking for anybody who would like to join me in creating a new gaming world. You must be free on Saturdays and psychologically mature. If you are interested, please write: John Schanberger, 50B Oak Grove Drive, Baltimore, MD 21220.

General: Join Dragonslayers Unlimited! We publish our own bi-monthly newszine using member submissions of stories, artwork, new games, favorite PCs, new monsters, magic items, spells, GM tips, and more. Several club members offer a diverse selection of play-by-mail games for the membership. To preview our newszine send $2, or to join Dragonslayers Unlimited send $14 (please make check or money order payable to Bill Brierton). All inquiries welcome. Write to: Bill Brierton, 12420 Old Colony Drive, Upper Marlboro, MD 20772-5000.

General: Role-players! The Crimson Frog Wants You! We, the members of the Crimson Frog, are extending our membership. Send $3 (or $5 if you live in Canada or overseas). All funds must be in U.S. currency. Send your name, address, and the games you play and GM to Crimson Frog, P.O. Box 45576, Madison, WI 53744-45576. The first 20 new members receive a Crimson Frog Pendant.

Hong Kong: I'm looking for other Network members in Hong Kong to form a role-playing club called Dragon Hunters. Anyone who is interested, please contact: Leung Ming Yiu, 7c, Block One, Greenfield Garden, 2-20 Palm St., Kowloon, Hong Kong. Also: Author Lau, please contact me. I lost your phone number.

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Maryland: Mature player wanted for regular, weekly, AD&D original edition game in Columbia, MD. Contact John at 301-405-6225 during the day, or 410-730-2951 in the evening.

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About the Cover

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Into the Heart of MALATRA™ the Living Jungle

Many many months ago we were sitting at the conference table discussing old *Tarzan* and *Bomba The Jungle Boy* movies and watching the rain hit the skylight overhead. We were talking about creating a new campaign world for the Network, and we had strayed off track a little when one of us posed whether Johnny Weismueller or Ron Ely made a better Lord of the Apes.

"The next campaign should be in a jungle," Kevin Melka said.

"Yeah!" Harold Johnson beamed. "And we could have villages and tribes."

A quick dash through our offices yielded FORGOTTEN REALMS® setting Trail Maps. We spread them out, started looking for lots of green, and universally decided that we wouldn't put our campaign in Chult. Too much had been written about that land.

But Malatra. South of Kara Tur. That jungle looked interesting. The area hadn't been developed by the games department. And *Oriental Adventures* was pretty much dead, so it wouldn't be like the Network staff would be stepping on any designers' toes. In short, the place seemed like the perfect ground on which to stake a claim.

Malatra it would be.

Finding the location was the easy part. Now the real work began. You see, we wanted a new campaign world because RAVENS BLUFF™ The Living City is so popular. People like to play their own characters in tournaments, and we wanted to give them an additional place to play.

The Living City was born in 1987 and grew as more and more players became involved. Classes and races were added to the list of acceptable PCs, a plethora of proficiencies were put into use—and if we had the city to do all over again, we would have imposed limits at the onset. It would have lessened the number of arguments between players and judges.

With that in mind, we decided to put a lot of work into the Malatra campaign upfront. We would establish the list of races you could choose to play, the optional proficiencies allowed, and more. All of that information is included in this issue of the Newszine. So make sure you hang on to this copy and make enough photocopies of the pages you'll want to reference. We hope you'll find the Living Jungle exciting enough that you'll take your new PCs to conventions featuring adventures in Malatra.

Too Many Daves

Kevin dove into creating the possible races members might like to play, and he gave birth to Big Chief Bagoomba, a colorful figure who is not entirely loved by all members of the Network staff.

Dave Gross worked with graphic artist David O'Brien to come up with a map across which to adventure. Next, Dave (Gross, not O'Brien) contacted tournament authors and started them working on adventures. The first three Living Jungle tournaments will premier at the Network's WINTER FANTASY™ convention.

Not to be content there, Dave also developed an excellent set of Living Jungle writers' guidelines that would help make sure the various storylines being crafted would have common threads. He held a Living Jungle writers' workshop at the GEN CON® Game Fair, and the results of his efforts have started showing up in the forms of tournaments that will be offered to members at conventions starting in 1995. And he and Kevin pitched in and authored a couple of Malatra tournaments, too.

Dave Conant in TSR's Creative Services department rendered the Living Jungle character sheet (a lot of Daves were involved in this project). We'd advise making several copies of the sheet and maps. We made the centerspread of this issue so you can pop open the staples, take out the map, and fold it so your character sheet is on the outside and the map on the inside. And if you're not a convention-goer, don't despair. The material in this and future issues of the Newszine will fit well into your home campaigns. You can use the races as NPCs and "monsters" to be encountered. The jungle itself could be a newly-discovered continent or an island. You will be limited only by your imagination.

Look for more LJ articles and some wild contests in future issues. There's another world in the works, too—one Dave (Gross, not Conant), has been researching. Look for hints about it in the summer. All he'll say is "It has great pointy teeth, and it jumps!"

Take Care,

Jean

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MALATRA™ The Living Jungle

A Brave New World for Network Members

Far beyond the Living City lies an undiscovered land of savage tribes, fabulous creatures, and the mysterious ruins of a forgotten race. Soaring above the jungles of southern Kara-Tur, the Malatran Plateau has been invisible to the natives of Abeir-Toril for thousands of years. Most sages consider the area nothing more than an uninteresting wilderness.

They couldn't be more wrong.

The Living Jungle is the new tournament setting for members of the RPGA® Network. Like its older sister, the Living City, this campaign is designed for players who create their own characters to play at conventions all over the world. These PCs gain levels, treasure, and power with every adventure, just as in a campaign played at home.

The Living Jungle setting is very like the Living City, but it is at once simpler and more exotic. You won't need a suitcase full of books to play or judge in the Living Jungle; all you need are the core AD&D® Game rules and this issue of the POLYHEDRON® Newszine. All additions to the setting will appear right here in the Newszine, for all Network members to see. And just as with the Living City, you can contribute your own characters, adventures, and locations by submitting articles to the Newszine, writing tournaments, and participating in club and Newszine contests.

History

The current human inhabitants of the Malatran Plateau are descended of two separate human races: the indigenous humans of southern Kara-Tur, and an ancient spelljamming race from a distant crystal sphere.

Living in relative harmony with the modern Nubari are the diminutive shu, the wild korobokuru, the elusive tam'hi, and the shape-changing katanga. None of the modern people of the Living Jungle remember their ancient origins, and archeological clues are rare. Here, then, is a brief sketch of the history that contemporary characters do *not* know.

Thousands of years ago, the ancient Nubari were a very tall and lithe race of humans, dark brown of skin and golden yellow of eye. While still essentially human, the Ancients had slightly larger heads, tapering to an elongated crown, and but three fingers and a thumb on each hand (missing the "normal" human pinky). They were a people of art and magic, science and philosophy.

Nubari technology was quite advanced in some ways, but mostly it was simply alien to, not superior to, the current technology of Toril's more advanced nations. For instance, though they used metal for ornamentation, the Nubari had developed a fantastically hard form of ceramic which they used for tools such as knives. Traditional weapons were unknown to them, as they lived a sort of Utopian existence, using their magical technology to live with—rather than against—nature.

The Ancients were a celestial race, traveling among several home worlds shared by other spelljamming peoples. Each of these worlds was a veritable paradise, so while the Nubari knew of Abeir-Toril for millennia, they deemed the planet unworthy of interest when so many more beautiful worlds were theirs for the visiting.

In all crystal spheres, there are gods of strife and misfortune. Ultimately, then, the paradisiacal existence of the Nubari came to an end, as war came to the Nubari and their neighbors. As in every war, the worst aspects of the people came to the fore, and even the otherwise peaceful Nubari found themselves embroiled in conflict.

One faction of the Nubari, however, refused to give in to conflict. They chose to flee the war, making no claim to any of the worlds disputed by the others. Rather, they came to Abeir-Toril.

Arriving in great spelljammers, the Ancients barely escaped the powerful invasion fleet which conquered the last world they had inhabited. Resolving not to duplicate the mistakes of their own ancestors, the Ancients swore to form a society without war. In this, they were largely successful. They chose the central jungle of Malatra as their home, reasoning that it would not seem a desirable location to the indigenous races of the planet. To dissuade visitors further, they devised a great magic to raise the land they had chosen far above the rest of the jungle floor, creating a vast, insurmountable plateau.

It was an ideal place for them to live, since—once carefully removed from the inhabited regions—the surrounding dinosaur population could not easily climb the high cliffs surrounding the plateau, and neither would the Ancients disrupt the natural course of indigenous life on the planet. This was their new paradise. They practiced their philosophy of non-violence very strictly, never killing the natural predators which remained in their lands, but learning to live in harmony with the animals and the land.

The Ancients began to create their vision of a Utopian world. Unknown to them, they were not as alone as they had hoped. River and bamboo spirits had lived in the area for centuries. At the arrival of the Ancients, they hid. Seeing that the newcomers seemed peaceful enough, the spirits did not trouble them, nor did they approach to greet them. Each lived in harmony with the other, the Ancients never knowing of their neighbors.

The newcomer culture throve and grew, ever mindful of keeping itself secret. But Tymora and Beshaba forever quarrel over Utopias, and Lady Luck cannot forever hold out against Black Bess. So eventually, disaster struck.

The nature of the disaster is a mystery. It may have been a natural disaster, an incredibly fast plague, or even a magical experiment gone awry. Whatever it was, it left the surviving Nubari without their former civilization, reducing them to a primitive existence. The disaster also destroyed most of the Nubari culture, buildings, and knowledge. For whatever reason, the surviving Nubari fled the fragments of their homes and took to life in the jungles and plains.

Years later, during a long but temporary decrease in the carnivore population surrounding the plateau, some of the natives of Toril—katanga, humans, and korobokuru—explored far enough to reach and even ascend the plateau. How these peoples won past the cliffs and magical barriers is a mystery, though

korobokuru legend speaks of a great and long exodus from a distant homeland, including a journey though sunless and moonless paths.

These wanderers stayed with the Nubari of the plateau, either because they chose to remain or because they could not return. The ancient humans and Nubari gradually inter-bred, eventually becoming the new race of Nubari which inhabit the Living Jungle today. The korobokuru throve in this land, and the katanga took to the land as naturally as if they'd always been there.

How the shu came to the plateau is another mystery, and the saru seem to have evolved from the existing gorilla population—though their accelerated evolution remains undiscovered. For reasons unknown to the Nubari, the dinosaur population rose once more, effectively isolating the plateau from the surrounding world.

Geography

The Living Jungle is situated high upon a magically-created plateau near the center of the southern jungles of Malatra. None of the civilized cultures surrounding the plateau, however, are aware of its existence or of its inhabitants. There are three main barriers between the inhabitants of the Living Jungle and the rest of Malatra and the Forgotten Realms.

First, the Malatran jungle itself is a formidable barrier, especially considering the carnivorous dinosaurs which make their home around the plateau. The few bands of humans, korobokuru, or other oriental races which have delved deeply enough into the jungle to find the dinosaurs have not survived long enough to find the plateau.

Second, the plateau rises thousands of feet above the floor of the Malatra jungle. Even should some explorers win past the dinosaurs, they would need extraordinary mountain climbing skills or potent magic to reach the plateau itself. Both of the first two obstacles would certainly be overcome by now, if not for the third. In forming the plateau for their own needs, the Ancients built a long chain of magical domes around the territory in which they settled. In addition to a vast and permanent *hallucinatory terrain* spell, the Ancients incorporated powerful and permanent *antipathy* spells into the battery of domes.

None can detect the Malatra jungle from above, and any who approach the surrounding cliffs from below must make a saving throw vs. spells with a –6 penalty or feel compelled to leave the place and not return.

Except from the hints of legend which suggest that their ancestors came from "beyond the

edge of the world," the inhabitants of the Living Jungle are unaware of their borders, since they too are subject to the effects of the *antipathy* spells. None of the Nubari or other intelligent races of the plateau have been to the giant cliffs and seen the limits of their own land. On the plateau itself, Fire Mountain is the most conspicuous feature. The southernmost peak in the small central range, Fire Mountain is an active volcano around which several of the tribes have developed part of their religions. From the central mountains spring three rivers: the Dreaming River to the southwest, the River of Laughing Idols to the southeast, and Hebika River to the north.

The Dreaming River is so called because of the perpetual mist which rises from Sleepy Lake and its southern branch. Even past the lake the fog grows more dense as the river opens into Kumo Swamp near the base of the Miranuma Mountains. This whole area is taboo to the Nubari and other intelligent peoples. The few who have disobeyed the taboo have never returned to explain what lies within the obscuring shrouds of those lands.

Little is known of the Hebika River, also known as the Serpent River, except that it feeds the Dokuba Swamp. There live the savage lizard races, with whom the Nubari, korobokuru, and shu have an ancient enmity which has—for some inexplicable reason—not been tested in the last several decades. Grandmothers speak of the lizard raids as if they were nearly constant in their youth, but none has seen one of the scaly raiders in many years.

The most familiar of the plateau's rivers is the River of Laughing Idols, so named for the curious statues which lie along its length, planted at the edge of or even in the river itself. Those which still function "laugh" as the current flows into them, burbling with humor and music as the water courses through their cunning chambers, only to rush out of mouths, nostrils, eyes, or ears. No two of these idols are alike, and some are considered taboo while others have become centerpieces of the more distant river villages. The River of Laughing Idols ends, as far as the Nubari know, at the edge of the Valley of Spirits—undoubtedly the most dread of the taboo regions on the plateau. Where the river spills over the sheer cliff edge, colossal waterfalls explode into white mist which seems to expand to fill the entire area. The valley itself is a severe canyon hidden in mist, just like the region to the southwest. Blood-chilling screams of alien throats rise from the obscured valley, and its edges are ringed with taboo totems warning away any so foolish as to approach the place for a view of its spectacular falls—though romantic legends of some Nubari tribes do impel young men and women to defy the taboo. Some of them even return to their people, but they never speak of what they saw, and they never go back to the falls.

The Screaming River flees the Howling Mountains to languish in the Koro Lake before crashing into the Valley of Spirits. The Nubari know little about either of these places, as both are strictly avoided, though few tribes have formal taboos about them. Both the mountain and the river are named for the terrible sounds which those who have braved them report. It is said that only the korobokuru approach these areas with impunity, though some add that the saru may also visit.

The Living Jungle is home to two great plains: the Rayana Savannah and the Yaku Plains, also known as the Plains of Ash. The Rayana is home to all of the known plains tribes, as well as to such beasts as the elephants, the gazelles, the zebras, and the mighty simba, or lion prides. It is a rolling plain, full of good grasses, regular water holes, and what few tilled fields as the Nubari create.

The Yaku Plains are yet another informally taboo place. Here the once-verdant hills are grey with ash and husks of trees. At its edges, the jungle sends tentative fingers of greenery into the bleak expanse, but nowhere has it gained a hold. None of the tribes seems quite sure how this place was burned, and no one remembers the fire which turned this area into a blackened ruin. Either that, or no one will speak of it when the youngsters ask. No jungle tam'hi will willingly approach this area, and the older tam'hi grow very quiet when asked about it. Similar questions to Nubari shamans and elders are met with enigmatic answers, but those who aspire to become shamans or witch doctors are often brought here by their teachers to be told a vague lesson about the foolishness of all humans.

Ruins of the Ancients

During the course of play, Living Jungle heroes will certainly discover some remnants of the culture of the Ancients. The most common and most enigmatic of these remnants are certainly the domes which ring the edges of the plateau. Because of the magic invested in these structures, no contemporary person has seen them. But fragments of houses, streets, tombs, temples, and even more unusual artifacts are spread throughout the jungle. Some of these are simple art objects, colossal statues, or overgrown segments of carved walls, which the Nubari use as landmarks, but little else.

Others are far more interesting, their original functions forgotten over the centuries. Could they be ancient observatories? Tombs filled with lost magic and science? Magical foci which need only a little repair before they evoke some amazing result?

You decide.

The first Living Jungle contest is to design a ruin of the Ancients. Write 1,000 to 4,000 words of description and game mechanics, detailing one of these enigmas of the Ancient Nubari. Be sure to consider both how the ruin originally functioned and how it appears to modern Nubari now. Include a neatly-drawn map or illustration if possible.

All entries will be judged on clarity, good writing, inventiveness, soundness of game mechanics, and just plain fun. The top three entries will merit nifty prizes, and all good entries may be edited to appear in future issues of the Newszine, becoming a permanent part of the Living Jungle.

Entries must be neatly typed (preferably submitted in electronic format, either WordPerfect or DOS ASCII text) and accompanied by a Standard Disclosure Form. All submissions for this contest must be postmarked by March 6, 1995, and received by March 22, 1995.

Send your submission to:

Ruins of the Ancients Contest
RPGA® Network
P.O. Box 515
Lake Geneva, WI 53147

Remember: The Living Settings are meant to grow and change, so what you see in this issue is just a beginning. Read the other articles for more ideas on how your contributions can become an important part of the Living Jungle! ❑

Tribes Of The Nubari

And Other Peoples of the Living Jungle

The tribes of the Malatran Plateau are descended of both the indigenous species of Abeir-Toril and the ancient spelljamming race which immigrated to this world millennia ago.

Humans, korobokuru, shu, saru, katanga, and tam'hi are the character races available to players. Other player character (hero) races could become available as the campaign develops.

Saru, katanga, and tam'hi have their own simple social structures described in their MONSTROUS COMPENDIUM® sheets, but they do not form tribes. Sometimes a band of saru will settle near a human village and mimic the Nubari's habits, but they do not create tribes of their own. Here, then, are the tribes of the humans, korobokuru, and shu.

Some of the tribe descriptions are more whimsical than others, but players and writers should always feel free to create serious characters for the more humorous tribes, and vice versa. Don't feel constrained by the tone of a particular tribe; turn each one to your tastes, while still trying to capture the spirit of the original description. Variety is the spice of life . . . and of gaming!

The Nubari

The humans of the Malatran jungle refer to themselves as the Nubari, actually one of the few ancient words to remain in modern usage without drastic change. Nubari is also the name of the ancient spelljamming people who first colonized this plateau.

The ancient Nubari (known only as "the Ancients" to the few shamans and witch doctors who tell stories of them) were exceptionally tall (6-7 feet) and lithe, with dark brown skin and beautiful golden eyes. They generally resembled the humans of Abeir-Toril, but their heads were slightly larger (longer, tapering slightly toward the elongated crown) and they had but three fingers and a thumb on each hand.

Since the destruction of their civilization on the Malatran plateau, the Ancients exist only in their descendants and in a few remaining artifacts and ruins. Modern Nubari are the result of thousands of years of interbreeding between the Ancients and the savage natives of Malatra. These natives are cousins to the people who became the modern inhabitants of Shou Lung and Tu Lung, to the north. Thus, modern Nubari are a well-blended mix of Ancients' and Shou features, though the modern people have four fingers and a thumb as a rule. They range in height from 5' to over 6' tall, with rare individuals nearing the elegant height and build of the ancient Nubari.

Their skin ranges from a deep bronze to dark brown, almost mahogany. Their hair is typically black, brown, or (rarely) auburn, sometimes straight but more often very curly; and their eyes are commonly black or brown.

Rare individuals are born with golden eyes, three-fingered hands, or both marks of the Ancients. Depending on the tribe, these children are met with great reverence and awe—or terrible fear and hatred. Because the modern Nubari are generally a good people who value their offspring as much as they obey their taboos, the former reaction is more common.

The concept of "people" is important to the Nubari. To most of them, all humans and demi-humans, including the saru, are people. The other creatures of the land are animals and thus can be hunted and eaten. Certain tribes have narrower or broader ranges of what constitutes a "person." In some cases, Nubari tribes consider only humans to be persons, or perhaps exclude the ape-like saru. Others include certain sacred animals as persons (the Simbara consider lions to be people—their wise ancestors, in fact).

The most common demi-human tribes considered not to be "people" are the diminutive shu and the ape-like saru (who themselves are interesting in their belief that all animals are people). None of the PC tribes that follow treat the shu or saru as non-people, but many NPC tribes will.

The Nubari tribes are broad groups of villages tied by blood relation, though sometimes several generations removed. Individual villages sometimes war on other villages of their same tribe, but inter-tribal warfare is still far less common than intra-tribal dispute. The marked exception to this rule was the formerly male-dominated Huroola tribe.

All human heroes must belong to one of the tribes detailed on the following three pages.

illustrations by Phillip Robb

Tribe of Big Chief Bagoomba

This is the biggest tribe in the Living Jungle, and—if you ask Big Chief Bagoomba—the biggest in the entire world. The tribe consists of 500 men, women, and children who live a day's walk from Fire Mountain, the central peak of the Living Jungle. The tribe is predominantly human; however, there are also some korobokuru, katanga, and a few shu living on the edges of the settlement. Members of other races (saru and tam'hi) often visit, but are not considered a part of the tribe. In this respect, the Tribe of Big Chief Bagoomba is the most unusual of all the Nubari tribes; each of the other tribes is far more homogenous.

The original name of the tribe was Saiyama (meaning "near mountain"), but the name was changed after Big Chief Bagoomba became the leader following the death of the last chief. Chief Toloka and his family were killed by evil caiman katanga 20 years ago, and a new chief had to be chosen from among the warriors of the tribe.

Bengoukee, exalted witch doctor of Chief Toloka, proclaimed that the hunter who killed the largest predator before the next full moon would be the new chief. During the competition, a young, inexperienced warrior named Bagoomba was returning from a hunting expedition when he came across two monstrous creatures battling near the river. In the end, both creatures perished, one of them falling into the river.

Seeing an opportunity to become chief, Bagoomba returned to the village and told Bengoukee the animal he killed was too large to carry, and that he and the elders needed to see the creature where he slew it. By the time Bengoukee and the elders arrived, the slain beast had been set upon by scavengers so no one could tell whether Bagoomba had slain the creature himself. Finally, Bengoukee declared Bagoomba chief—though many protested. In fact, Bengoukee knew Bagoomba to be a liar, but seized the opportunity to control the largest tribe of the jungle through an oafish buffoon. Bagoomba's first official action was to rename the tribe, much to the chagrin of Bengoukee.

Unlike smaller tribes, the tribe of Chief Bagoomba has several crafts to trade, including weapons, pottery, jewelry, and food. This latter export has helped establish the tribe's power in the region, since it is so important to smaller tribes during seasons of drought or excessive rain. Since the Tribe of Big Chief Bagoomba is a melting pot of Living Jungle races, specific dress, strict rituals, and long-time traditions vary between elders and families throughout the tribe.

This tribe boasts the largest contingent of warriors (200–250) and has not been attacked in the lifetime of the oldest tribeswoman. The chosen weapon of this tribe is the spear. *All heroes of this tribe attack at +1 to hit when using the spear.*

Once every year the Tribe of Big Chief Bagoomba hosts a War Council, a gathering of tribal representatives who meet for one moon to trade, negotiate peace treaties, have celebrations (Bagoomba's favorite part), and even declare war on blood enemies.

Note: Big Chief Bagoomba is little more than a ridiculous figurehead, often controlled by the clever Bengoukee.

Huroola

The Huroola are a xenophobic people, keeping themselves apart from the other Nubari tribes because of the lessons of their own tragic history.

Many generations ago, the Huroola were a great, warlike people. Their men were brave and fearless warriors, and their women were wise "speakers for the dead," priests who are said to speak with the words of their ancestors. Their villages spread from either side of the River of Laughing Idols to the savanna, and they flourished despite the many instances of internal strife. Often their men made war on other tribes, but they fought among each other just as often, stopping only when one of the villages in conflict was destroyed or negotiated a peace through the speakers, who were the administers of healing and reconciliation. Finally, the cycle of revenge escalated beyond the means of any speaker to negotiate a peace or even a victory, and the Huroola very nearly destroyed themselves.

From the ruins of the Huroola tribe rose a new leadership of speakers. Consulting the ancestors and the spirits of the land, the Huroola speakers declared that spears and all other weapons of war or hunting were taboo for all men. From that day forth, only women of the Huroola tribes could make war, doing so only when the speakers commanded. The roles of both women and men changed drastically, as most (but not all) women learned to defend the tribes against predators and invaders. Most men learned to keep the homes, protect the fires, forage and set traps for food—but none could bear a spear, knife, or bow. Those few who disobeyed the taboo were punished to death by the speakers and the women warriors who obeyed them.

In the last few generations, some of the men of the Huroola have learned to speak with ancestors and the spirits of the land, and some of the first male speakers of the Huroola now guide the villages with their female elders.

It is unusual—but not unheard of—to find a Huroola man far from his village bearing weapons of war—but he knows that he may never return to his home, lest he be killed.

Huroola of either gender are rarely encountered away from their villages, which usually consist of 10-30 huts made of bamboo and reeds supported by dried mud. The villages are defended by female warriors, though about half of the female population is gone during the day, hunting or exploring. The men remain behind, tending to the children and the homes, preparing meals, or crafting simple baskets, pots, and other tools—with the important exception of weapons.

Within a given village, 3-6 women and (rarely) one or two men act as the speakers of the village (the term "speaker" is used for both genders). These speakers keep the stories of the tribe alive in their nightly recitations of the dozens of tales of their ancestors, adding a new one whenever a woman of the village performs a particularly daring act of hunting or combat.

Both male and female members of the tribe dress in scant hide clothing and wear ornaments of brightly stained wooden and clay beads on leather thongs. When defending against invaders or leaving on a war party, Huroola warriors daub their faces with blue-stained mud, their hands with white chalk.

The Huroola women hunt boar, giant snake, and other jungle mammals and reptiles, while the men who hunt set traps for small game and (in those villages near a river) trap fish in nets. For a short time, women would join them and spear-fish, but in their wisdom, the speakers decided that using weapons so close to the men who were fishing with nets would remind them too much of the power they used to wield

unwisely, and so spear-fishing is another taboo of the tribe. *All female heroes of the Huroola tribe automatically gain the hunting proficiency at no cost; all male heroes automatically gain the fishing or set snares proficiency.*

Huroola women attack male hunting parties from other tribes on sight; their taboo against men bearing spears extends to anyone, regardless of tribe. In those rare instances in which a Huroola woman travels far from her home, she usually suffers men of other tribes to bear arms, though she will never permit a Huroola man to do so: each Huroola warrior is charged with immediately punishing those Huroola men who break the taboo, and there is but one punishment: death.

The Koshiva

The Koshiva or "Boat People" derive most of their food by fishing, though older women and men also forage to supplement their diet. Rare hunting parties will bring back a boar or some other jungle beast for special occasions.

Fishing and boat-making are the trademarks of the Koshiva, but their tree villages are the most spectacular feature of their villages. Woven bridges, cunningly-fitted tree-houses, and open platforms sprawl across their territory, sometimes even crossing over a narrower portion of the river. *All heroes of the Koshiva tribe automatically gain the rope use or weaving proficiency at no cost.*

The Koshiva are not warlike, though their hunters (both men and women) make good defenders on the rare occasions when they are raided by the korobokuru (very rarely, since the jungle dwarves are terrified of water and rarely approach Koshiva villages), lizard men, or evil caiman katanga. They are an industrious people, especially clever with crafted items. Their pottery, carving, and jewelry-making are among the finest of the Nubari.

Koshiva women wear elaborate head ornaments contrived to raise their hair in tall coifs. The higher the hair, the greater the relative social position of the woman. Woe to she who presumes too high a station, for the other women will catch her and cut her hair short. "She wears her hair too high" is the phrase used to describe haughty or arrogant Koshiva women. Koshiva men, on the other hand, shave their heads almost completely, leaving simple ornamental shapes of hair. Men never let women shave their heads; only their closest male friends are given this privilege. It is considered bad luck to let a woman shave a Koshiva man's head.

Other tribes, including the shu and korobokuru, are especially friendly with the Koshiva. But the river tam'hi, though rarely seen, are well-disposed to most of the Koshiva villages; on the rare occasions that the Koshiva harm or show disrespect to the river, relations between the tam'hi and the Koshiva turn drastically worse. The usual Koshiva reaction to these times is to make amends as soon as possible, usually in the form of repairing damage, seeking advice of the tam'hi, and offering restitution in the form of gifts.

Rudra

Nestled against a crook in the river is the proud tribe of Rudra, the river people. Fishers and hunters, they derive their livelihood from the river and zealously protect their territory. Their homes are built on stilts to accommodate the swelling river banks, and there are two towers in which warriors sit to watch for trespassers and other threats.

They are an aggressive and suspicious people, quick to strike out if others hunt in their territory. For this reason, many other tribes give them a wide berth. And when others opt to visit the Rudra, they bring numerous gifts, which make them more welcome.The only people the Rudra seem openly to accept are the saru, who are mobile and seem to pose little threat to their way of life.

All Rudra youths are taught to use the spear and bow. Even the few spellcasters in the village are proficient with those weapons. *All heroes of this tribe automatically gain proficiency in either the spear or bow at no cost.*

Rudra villagers are among the tribes to weave rough linen and coarser fabrics. All of the adults and most of the children wear at least some fabric clothing. The more prestigious villagers wear long, white togas, while most others dye their clothing red or brown.

The village is ruled by a chief and his two hand-picked assistants. The chief is selected through a rigorous contest, in which the most able and clever warrior rises to power. The contest often proves fatal to lesser challengers. The chief reigns for three years, when another contest is called. The current chief, M't'lak has held his position of authority for 12 years and shows no sign of weakening. He is a bull of a man, with great shoulders and impressive muscles.

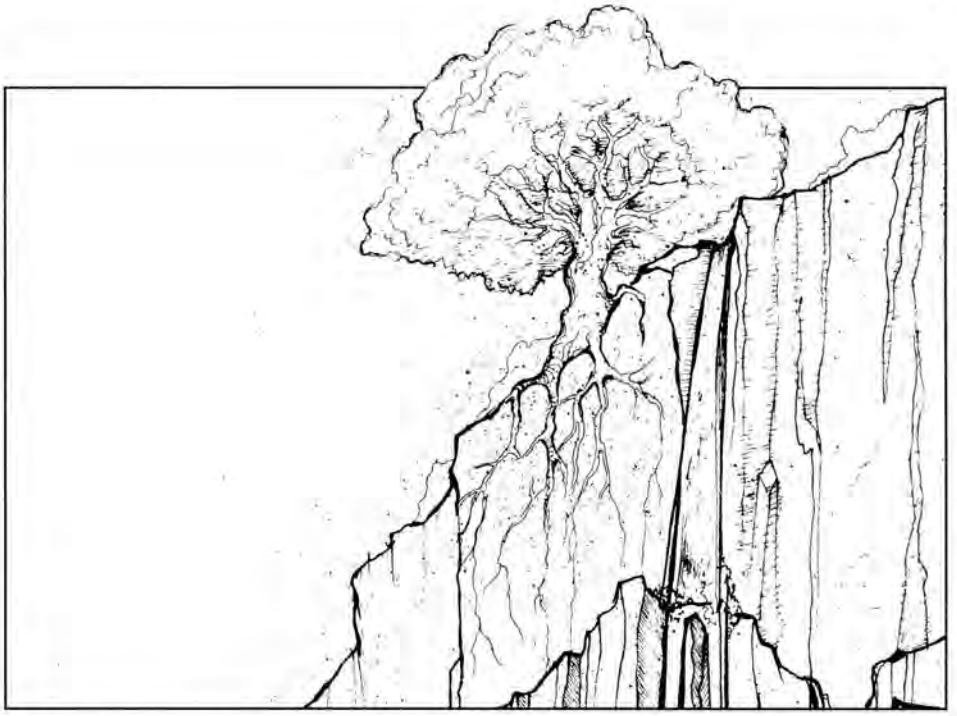
Simbara

The Simbara, or People of the Lion, as their name suggests, revere the great cats of the plains. They believe firmly that the greatest of their warriors and shamans are reborn as lions. It is also said that the greatest of Nubari warriors can wrestle a lion into submission, stealing away some of its strength and wisdom in the victory. In actual practice, though some of the Simbara boast of wrestling a lion, none really have done so. The few who have tried in recent memory died in the attempt. Clever warriors will sometimes attempt to shame their rivals into "dancing with the lion," hoping the great cat will dispose of their nemeses. *All Simbara heroes gain a +1 bonus to hit when wrestling and may adjust their wrestling results up or down one point on the wrestling chart.*

One curious legend among the Simbara is that other tribes speak of an animal called tiger, the antithesis of the noble lion. Should lion and tiger ever meet, a terrible apocalypse will occur. Most Simbara simply refuse to believe in this thing called tiger, but others fear it terribly. No Simbara has yet seen a tiger and acknowledged it for what it is, saying, "That? It is only a striped leopard."

Simbara culture is based largely on status and achievement, so pride often gives way to arrogance among the more adept warriors. Threats and boasting are not uncommon, though the Simbara have devised contests of strength, dexterity, and endurance to keep their young warriors from killing each other while competing for attention and praise. This same pride often leads the Simbara on raids against their neighbors, the object of which is to prove their prowess by stealing cattle or weapons without bloodshed—though almost inevitably a fight ensues when the raiders are discovered. The Simbara win far more often than they lose, though they are feared and distrusted by the tribes who have suffered most from their raids.

Aside from war and raiding, the Simbara are a hunting-based tribe, although they also practice limited agriculture, raising potatoes and other tubers, as well as some grains which they use for a sort of porridge. When



hunting, they most often prey on deer-like game (antelope, gazelles, sable, and other herd animals), but they also relish boar, water buffalo, and tapirs. Most Simbara tribes also raise cattle and pigs. However, to call a warrior a "pig herder" is a dire insult.

Constructing straw huts in small clusters, the Simbara rarely relocate, though flash fires and other natural disasters displace villages occasionally. They seek out homes near water holes, or not far from the jungle's edge. Water is never so scarce that they suffer, but dry periods make water very precious.

The Simbara are a tall, thin people. They wear minimal clothing during the day, favoring coarsely woven robes and simple cloaks on cool evenings. They value bone and fiber ornaments and armor. Basket weaving and bone carving are the predominant crafts, though the quality cannot rival that of other tribes' products.

Their warriors carry tall, oval shields and prefer the spear. When they go to war with villages of their own tribe or (more often) with other tribes—usually over water or hunting rights—the Simbara are fierce and brave. Using fire in war, however, is considered evil and dishonorable, though some of the villages will stoop to burning the huts of their enemies. Any village accused of using fire in such a manner is almost always attacked immediately and relentlessly, until destroyed by the other local Simbara tribes. Individuals accused of such a crime are dealt with in much crueler fashion; there is no greater taboo among the Simbara than using fire in combat.

The Wise Ones

This human tribe of the savanna pride themselves on their intellect and their ability to treat all beings equally. They revere shamans and witch doctors, and it is the oldest of these people who make up the tribe's council. The council serve as advisors to the chief and act as jurors when anyone is charged with committing a crime against the village. The current chief is Arkari, the highest-level shaman in the village. She is 70 years old, and for the past year she has been scrutinizing the council; she will pick her successor when she feels it is time to step down.

The Wise Ones are peaceful, though the council makes sure one-half of the village's youths are trained in the arts of combat. They realize other tribes in the area are not so peaceful, being especially wary of the Simbara. The most agile and healthy of the youngsters are selected for the training. The others are encouraged to study arts of the mind, and to pursue shaman or witch doctor training. Because of this, the tribe members look like thin, scholarly people and muscular, active ones. There is little in between.

The Wise Ones are gatherers and fishers, and their trade is woven baskets. It takes years to perfect the skill of basket-weaving, and the baskets the Wise Ones make range from small containers the size of a man's fist to large ones as big as a hut. The latter are used for feasts to honor the elephant. It is the Wise Ones' skill at weaving that make their huts remarkably waterproof. So tight is the thatch woven, that nary a drop finds its way inside, even during the hardest showers of the rainy season. The most skillful weavers often continue to embellish their homes, making some into true works of art. Some few warriors wear cunningly woven thatch armor (AC 8), and most tribe members have at least one piece of clothing made of straw or thatch, usually a skirt or sun cape. *All Wise One heroes automatically gain the weaving proficiency at no cost.*

The Wise Ones' totem animal is the elephant, which they consider the wisest of the jungle animals. Elephants are often found near the village, as the shamans speak daily with the great beasts to learn what is transpiring in the area. Injured elephants somehow find their way to the village, where shamans heal their wounds. Sometimes the thankful beasts stay on for years. In fact, there will always be 2d4 elephants living on the edge of the village.

A shaman is considered blessed by the gods if an elephant selects him or her for a companion. Such a shaman soon finds a place on the council.

Non-Human Tribes

The korobokuru and shu are considered people by almost all the Nubari tribes. Like the Nubari, these races form tribes. On rare occasions, outcast or orphaned korobokuru or shu will join a Nubari tribe. The larger Nubari tribes even adopt tam'hi, katanga, or saru. Relations among the Nubari and other tribes are generally good. Unlike human heroes, korobokuru and shu characters need not belong to a tribe.

Katimaya, a Korobokuru Tribe

A loose translation of "Katimaya" is "borrowers," and the korobokuru of this tribe do have a great fondness for things belonging to others. This is not a typical trait of all korobokuru.

The Katimaya do not practice agriculture, except foraging for those fruits and vegetables which require little effort to collect. Hunting is considered hard but necessary work, and it carries some status. Those Katimaya with a more honest nature make good

hunters and defenders. But it is in trading, raiding, and scavenging that the Katimaya prosper.

The Katimaya take great pride in a successful raid. A warrior is not considered a true adult until he has stolen his first weapon. Thus, any group of Katimaya encountered will have a variety of weapons, ranging from rough clubs to decorated mahogany spears.

These korobokuru live near but not on the River of Laughing Idols, downstream from the Koshiva, whose excellent pottery is often the target of Katimaya raids.

Katimaya raids are carefully calculated affairs, planned weeks in advance. During the raid itself, the korobokuru creep into a sleeping village, gathering up as many goods as possible. Inevitably, one of the raiders loses his nerve and lets loose a terrific ululating scream, at which point all the raiders run shrieking back into the night. The Katimaya themselves claim that these are not shrieks of fear, but screams meant to wake and terrify their victims.

Some victims decline to exact revenge for these comical raids, though others pursue the thieves with a vengeance. The Koshiva are among the former. The one productive skill of the Katimaya is the secret of brewing a fermented drink they call ru'uka. Perhaps it is because they are generous in trading this drink with the Koshiva that the latter have never exacted a punishment for the many pottery raids.

Evenings in the Katimaya villages are always celebrations. Boasting contests are common, with the winner decided by the consensus of the tribe. Boasters who include physical proof with their tales, such as a claw with a tale of escaping a leopard, tend to win such contests.

The chief of the Katimaya is Yrbom, a canny warrior and thief who has been outboasted only once in his life. Yrbom has been chief for nearly 20 years and has scavenged from almost every tribe known. He is a grand boaster, said to be able to talk his way out of a leopard's jaws.

Jengi, a Shu Tribe

The Jengi are typical of shu tribes, living just close enough to the Nubari to be considered neighbors. They do not encourage visitors, but they receive guests pleasantly, if not eagerly. No visitor is allowed to sleep within the circle of leafy huts of a Jengi village, though one may sleep just outside if there is no other place to go. That sleeper, however, will be watched by a group of six or more Jengi guards all night. The shu are very cautious when it comes to strangers.

The Jengi live by hunting, and by foraging to a small extent. Jengi hunting parties usually consist of most of the tribe, and they are a formidable force indeed, organized and deadly. Employing a combination of teamwork and carefully-laid traps, the hunters can bring down even the most dangerous predators of the jungle.

Unlike most of the Nubari and korobokuru tribes, the Jengi shu have no concept of individual challenges. Should a boastful korobokuru lose his temper and challenge a shu warrior in a Jengi village, he will be surprised to find himself suddenly set upon by all the shu in sight. There is no such thing as individual honor among the Jengi; they share it among themselves, just as they share the dangers of survival.

Enemies of the Peoples

Common non-human enemies of the Nubari and other tribes of non-human people are the bullywugs, lizard men, mold men, sahuagin (an unusual fresh water breed), tabaxi, tasloi, wemics, and yuan-ti. While these creatures are arguably "people" by Nubari standards, they are wicked, alien, warlike, or just difficult to get along with. They raid the Nubari and other peoples with such frequency that the disparate tribes find it easier to get along, since—at least recently—they are too busy fighting off these enemies to fight each other.

As the heroes of the tribes explore their world further, more and more unusual enemies will certainly appear to threaten the Nubari and their neighbors.

Creating New Tribes

As with the Living City setting, players, DMs, and tournament authors are all encouraged to create their own new tribes. For the first year of the campaign (1995), there will be only one avenue for making these tribes official additions to the campaign: through the Network Club Decathlon. If you are not a member of a Network club, you can still submit Living Jungle articles to the Newszine; but to create a tribe you must be in an official Network tribe . . . er, club.

If you are not yet a member of a club and would like to join one—or if you'd like to form a new Network club—send a self-addressed, stamped envelope to Club Inquiry, RPGA Network, P.O. Box 515, Lake Geneva, WI 53147.

Customs & Legends Contest

Even if you aren't in a club, you can contribute to the customs, manners, and legends of the Nubari and other tribes of the Living Jungle.

Simply write 200-1,000 words describing a custom, taboo, or legend of one of the tribes or races of the Living Jungle. Be sure not to contradict any existing beliefs (such as the Simbara's belief that the appearance of a tiger marks a catastrophe), but feel free to add to them (explaining in story form, perhaps, why the shu believe they must never kill each other).

Enter as many times as you like, but all entries must be postmarked by March 6, 1995 and received by March 22, 1995. The best entries, as judged by HQ staff, will merit nifty prizes, and the best will be published in the Newszine as official additions to MALATRA™ the Living Jungle!

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Heroes of Malatra

Creating Player Characters for the Living Jungle

The following are guidelines for creating your own Living Jungle hero and for modifying that hero after playing in official Network tournaments.

You can use the Living Jungle Hero Sheet or make one of your own, as long as it is complete and easy for a judge to read. You are responsible for keeping a copy of your hero and a list of all the items, wealth, and experience points he or she earns during tournament play. You must be able to provide a Treasure Certificate to prove that your hero has earned any special items listed on your Hero Sheet, and you must have a Hero Point Certificate to show that you've earned a Hero Point.

All Living Jungle heroes must fit the AD&D® 2nd Edition Game rules and the PC race descriptions in the MONSTROUS COMPENDIUM® sheets in this issue. Follow these steps to create your own Living Jungle hero:

1) Select a Race & Class

Races Available: Katanga, korobokuru, Nubari (humans), saru, shu, and tam'hi.

The katanga are shapechanging animals, korobokuru are dwarfish savages, Nubari are humans, saru are smart apes, shu are hairless halflings, and tam'hi are nature spirits. All of these races are explained in greater detail in the Tribes descriptions and MC sheets.

Classes Available: fighter, ranger, cleric, thief, and wizard. Bards, specialty priests, druids, and specialty wizards are not available at this time.

Character Class Limits

	Ftr	Rng	Wiz	Pri	Thi
Katanga	10	–	7	5	7
Korobokuru	10	–	5	7	9
Nubari	U	U	U	U	U
Saru	10	–	–	9*	7
Shu	10	–	–	5	7
Tam'hi	10	–	9	–	7

* Except under special circumstances (charity auctions, Network contests), player character saru priests are not available.

Multi-Class heroes are permitted (see the MONSTROUS COMPENDIUM descriptions). Keep in mind that it takes longer for these demi-humans to advance, as they must divide experience they earn. **Dual-Class heroes** are not permitted in the Living Jungle at this time.

Warriors: Living Jungle warriors are virtually unchanged from the generic version, though the lack of powerful armor changes the nature of combat significantly. Living Jungle rangers are identical to the standard version, except for style and trappings.

Wizards: Wizards begin play with any five spells from the following list: *affect normal fires, armor, audible glamer, burning hands, chill touch, comprehend languages* (spoken only), *enlarge, feather fall, friends, jump, light, magic missile, mending, protection from evil, shocking grasp, sleep, spider climb, spook, taunt, ventriloquism, wall of fog*. Spellbooks are unknown in the Living Jungle (see below). Hero wizards will gain spells at the end of most (but not all) adventures as part of the scenario's rewards.

Living Jungle wizards do not use spell books or material components; instead, they memorize their spells by meditating upon the various fetishes each wizard carries. Each fetish represents a single spell that the hero wizard can memorize. First level wizards begin the game with four fetishes.

Clerics: The shamans, witch doctors, and priests of the Living Jungle are all treated as clerics, except that they have major access to all priest spheres. Because the clerics of the Living Jungle do not worship gods, but the spirits of the jungle, their holy symbols are of all varieties, even within a tribe: rattles, small drums, preserved snakes, bones, and virtually any totem or fetish imaginable.

Rogues: Thieves are essentially the same as their basic versions, but they cannot use the read languages ability until after written or iconic languages are discovered during the course of the campaign. Consult the following for thieving modifiers.

Skill	Koro	Kat.	Tam.	Shu	Saru
PP	—	—	+5%	+5%	+5%
OL	+10%	—	-5%	+5%	-10%
F/RT	+10%	—	—	+5%	—
MS	—	+5%	+5%	+10%	—
HS	—	+5%	+10%	+15%	—
DN	—	+10%	+5%	+5%	+10%
CW	-10%	+5%	—	-10%	+15%
RL	-5%	—	—	-5%	20%

2) Assign 75 Points

You have 75 points to divide among your hero's Strength, Intelligence, Wisdom, Dexterity, Constitution, and Charisma scores. Scores of 19 can be reached only by spending 10 points beyond the initial 18. A Dexterity of 19, then, requires 28 points. The exception to this rule is in Strength scores. Raising Strength above 18 costs one point for each 10% up to 18/00. Strength scores of 19 cost 29 points.

Except for katanga, all non-human heroes' Ability Scores must range from 6 to 18, with the following exception:

Korobokuru:	C	12/19	I	3/17
Tam'hi:	C	3/17	Ch	12/19
Shu:	S	3/17	D	12/19
Saru:	S	12/19	I	3/17

See the MC sheet for katanga Ability Score ranges. Human heroes' scores must range from 3 to 18.

Heroes begin at first level and must meet the minimum statistic scores for their classes. Living Jungle heroes have maximum hit points at first level.

3) Choose an Alignment

All Living Jungle heroes must be of neutral or good alignment, but only goodly-aligned heroes may earn or benefit from Hero Points.

4) Select Proficiencies

Most proficiencies in the *Players Handbook* are also available to Living Jungle heroes. Others could become available as the campaign progresses.

At present, no Living Jungle hero may begin play with the following proficiencies: ancient history, armorer, blacksmithing, charioteering, engineering, forgery, gem-cutting, heraldry, languages (ancient), mining, reading/writing, riding

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(airborne), riding (land-based), seamanship, stonemasonry.

5) Select Equipment

Living Jungle heroes begin with no money. The people of Malatra do not use money, but a bartering system. Magic items are acquired only during tournament play and at convention activities, such as the Great Convocation of Fire Mountain. Trading magic items among heroes is welcome, but players must exchange Treasure Certificates to prove the trade.

A player character begins play with one item for each point of Charisma he or she has. Money is not used in the Living Jungle setting, so starting equipment is represented by the gifts heroes have received in past. For example, a hero with a Charisma score of 10 can select 10 items total. Choose all of your items from the following lists of clothing, food, equipment, weapons and armor.

Clothing: robe, belt, loincloth, halter, vest, sandals, shoes (reed), snakeskin cap, toga, tunic, rain cape, woven hemp sash, straw hat, lizardskin leggings

Food: beer, bread, cheese, eggs, fruit, grain, berry juice, wine, meat, milk, nuts, water, coconut shell full of honey, roots (one week's supply of food and drink counts as two items)

Equipment: arrows (6), barbed darts (6), basket (large or small) berry dye (ink), bone tube, charcoal stick, clay pot, clay jug, cloth, fish net, bone fishhooks (6), pouch (large or small), sack (large or small), torch, water gourd, waterskin, wicker backpack, straw sleeping mat, wooden bracelet, bone earrings, walking stick, wooden bowl, reed flute, bone comb, small drum, leather cup, ornamental necklace, witch doctor foot salve, coconut filled with insect wax, 20 feet of hemp rope, 30 feet of vine rope, sharp cutting stone, fire-starting stick, bone needle with thin hemp thread

Weapons in the Living Jungle setting are usually made of stone, wood, or bone. Metal technology has simply not appeared on the Malatran plateau (yet), and metal weapons are rare. For the sake of simplicity, however, these inflict the same damage listed in the *Player's Handbook* for steel versions of the same weapons.

During campaign play, heroes could find more exotic weapons, but beginning heroes must choose from this list:

Weapons: Battle axe, blowgun (for barbed darts or thorns*), short bow, club, hand axe, javelin, knife, quarterstaff, sling (stone only), spear

* Poison thorns are never available to heroes, though nonplayer character shu tribes are notorious for their use. Sleep poison could become available during an adventure, but only for the duration of that adventure.

Armor is rare in the Living Jungle, but these kinds are available: hide armor (AC 6, weight 30), bone armor [*Wise Ones heroes can also wear thatch*] (AC 8, weight 15, weight 5 for thatch), and reed armor (AC 9, weight 5) body shields, and medium shields.

Other weapons and equipment will be made available during the campaign. Heroes may not begin the campaign with items that are not on this list.

6) Describe Your Hero

Heroes should never be just collections of numbers and abilities; they should have personality, appearance, and history. So before your Living Jungle character is done, you should be sure to fill in the Physical Description, Personality Description, and Tribe Information on your Hero Sheet. If you want more room, simply attach another page to your sheet and write as long a description and background as you like! These can be as sparse or as elaborate as you like, and here are some suggestions:

- Characters who have both strengths and weaknesses are much more interesting than characters who have nothing but strong points. Consider giving your character some flaws, like a fear of spiders, an inability to see more than one side of an issue, or even a physical injury, like a missing finger or tooth.

- Heroes come from humble beginnings as often as from grand. Consider a character who isn't especially prominent in her tribe, or perhaps one who everyone thought wouldn't go far in life (before the adventuring begins, that is).

- Even when playing a non-human character, remember to include human-like personality traits, especially some that you do not possess. If you consider yourself quiet and reserved, you may like trying to play an active and outspoken character.

- Heroes should have interesting backgrounds, but be sure not to tell all of your hero's story before she begins adventuring. Let the tournaments be a large part of your hero's story, and update your Hero Sheet to include important or interesting events from those tournaments in your PC's background.

Advancing in Level

When your Living Jungle character earns sufficient experience to advance a level, be sure to modify your Hero Sheet to reflect the new level.

- Add the appropriate number of additional Hit Points. Living Jungle heroes gain hit points based on their hit die type: Hit points for high Constitution scores are added to this. For example, a ranger hero (warrior class) with a 16 Constitution gains 10 hps per level beyond first. Consult the following table for the additional hit points gained.

PC Class	HD Type	HPS/ Level
Warrior	10	8
Priest	d8	6
Rogue	d6	4
Wizard	d4	3

- Note that a Nubari hero can earn and save more Hero Points at higher levels. For example, second level Nubari heroes can have up to two Hero Points at a time.

- Check the *Players Handbook* for additional or improved abilities, such as thief and bard kills.

- **Important:** Living Jungle heroes gain a new proficiency slot with every level they attain beyond the first. This advancement is a change from the core AD&D® game rules and replaces the usual weapon and non-weapon proficiency advancement. Thus, a fighter hero in the Living Jungle can gain a proficiency (weapon or non-weapon) at second level, and another at third.

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MALATRA™: THE LIVING JUNGLE
ADVANCED DUNGEONS & DRAGONS® GAME
HERO SHEET

RPGA® NETWORK

Hero: _____ **Tribe** _____

Level _____ Race _____ Gender _____ Class _____ Alignment _____

ABILITIES

	STR	THAC0 ADJ	DMG ADJ	WT LOAD	MAX LIFT	OPEN DOORS	BEND & LIFT
	DEX	SURPRISE ADJ	MISSLE ADJ	AC ADJ	SAVE ADJ		
	CON	HIT PT. ADJ	SYSTEM SHOCK	RESSURECT SURVIVAL	HOLD BREATH		
	INT	# OF PROF.	HIGHEST SPELL LVL	LEARN SPELL	MAX # OF SPELLS		
	WIS	MENTAL SAVE ADJ	BONUS PRIEST SPELLS	SPELL FAILURE			
	CHR	# OF HENCHMEN	LOYALTY BASE	REACTION ADJ			

MOVEMENT

BASE RATE _____

(INSIDE: x10 FT) (OUTSIDE: x10 YD)

JOG†	= x2	MARCH	= x2 MI
RUN†	= x3 S	FORCED	= +.5 MI
RACE†	= x4 S -4	SWIM †	= x ___
SPRINT†	= x5 S -8	† CON CHECK / RD	

ENCUMBRANCE

LIGHT	= x2/3		
MEDIUM	= x1/2	HAZARD	= x1/3
HEAVY	= x1/3	CRAWL	= x1/4
MAX	= x1 FT	CLIMB	= x1 FT

SAVES

MODIFIERS	ADJ.		
		PARALYZE, POISON, DEATH MAGIC	☐
		ROD, STAFF, OR WAND	☐
		PETRIFY OR POLYMORPH	☐
		BREATH WEAPON	☐
		MAGIC SPELLS	☐

SPELLS

1st ____ 2nd ____ 3rd ____ 4th ____ 5th ____ 6th ____ 7th ____ 8th ____ 9th

_____	☐	☐	☐	_____	☐	☐	☐
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PROFICIENCIES AND SPECIAL ABILITIES

_____	(/)	_____	(/)
_____	(/)	_____	(/)
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_____	(/)	_____	(/)

BASE THACO

WEAPON	SPEED	THAC0	#AT	RANGE	DMG (S-M/L)	ADJ	SPECIALS / MANEUVERS

SPECIAL ATTACKS: _____

AMMUNITION

_____ ☐☐☐☐☐ ☐☐☐☐☐ ☐☐☐☐☐ ☐☐☐☐☐

_____ ☐☐☐☐☐ ☐☐☐☐☐ ☐☐☐☐☐ ☐☐☐☐☐

HIT POINTS

WOUNDS:

PLAYER NAME

MEMBERSHIP NUMBER

MODIFIED AC	ARMOR	AC ADJ
SURPRISE		
NO SHIELD		
REAR		

SPECIAL DEFENSES: _____

ARMOR CLASS

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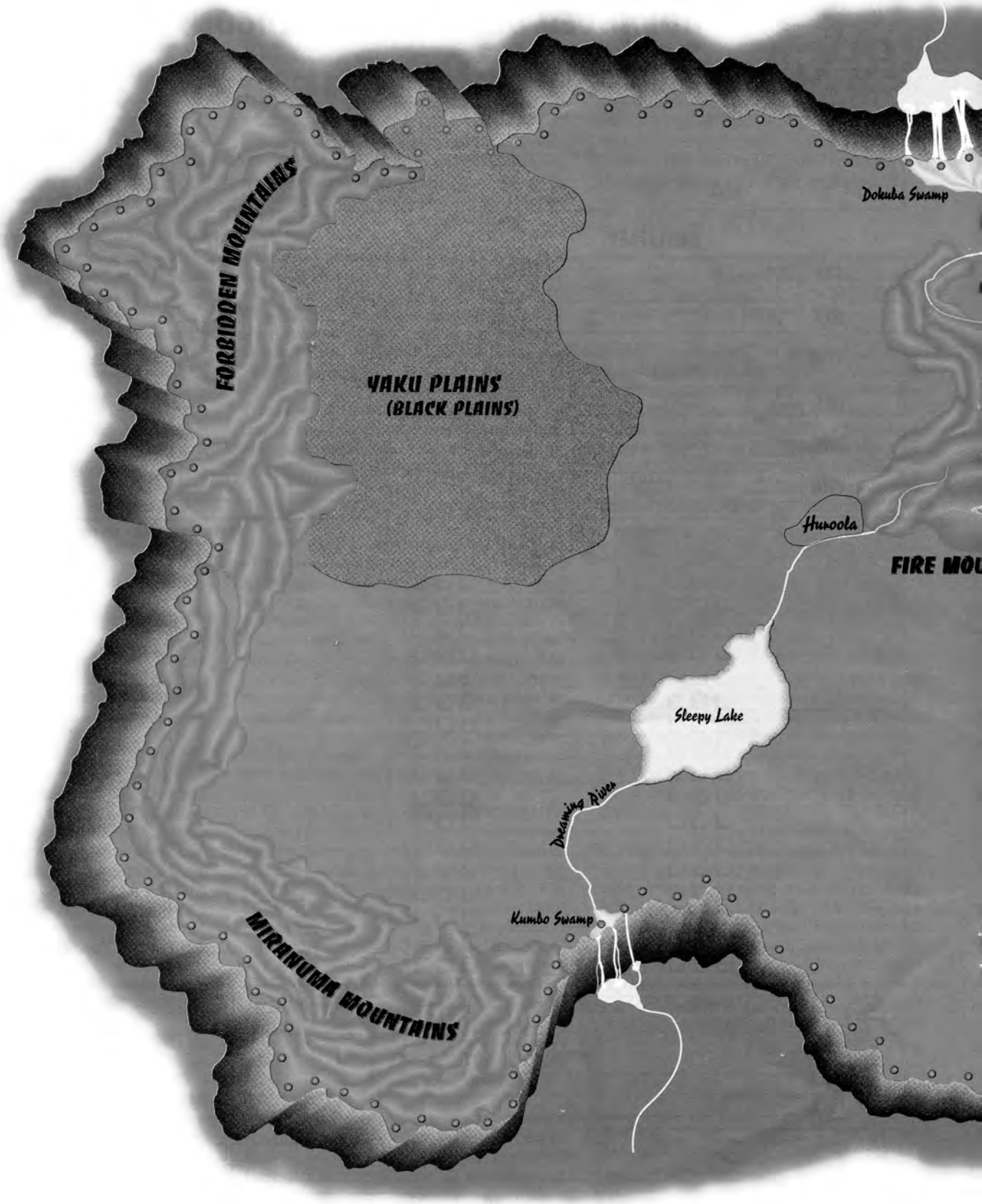

MALATRA™: THE LIVING JUNGLE

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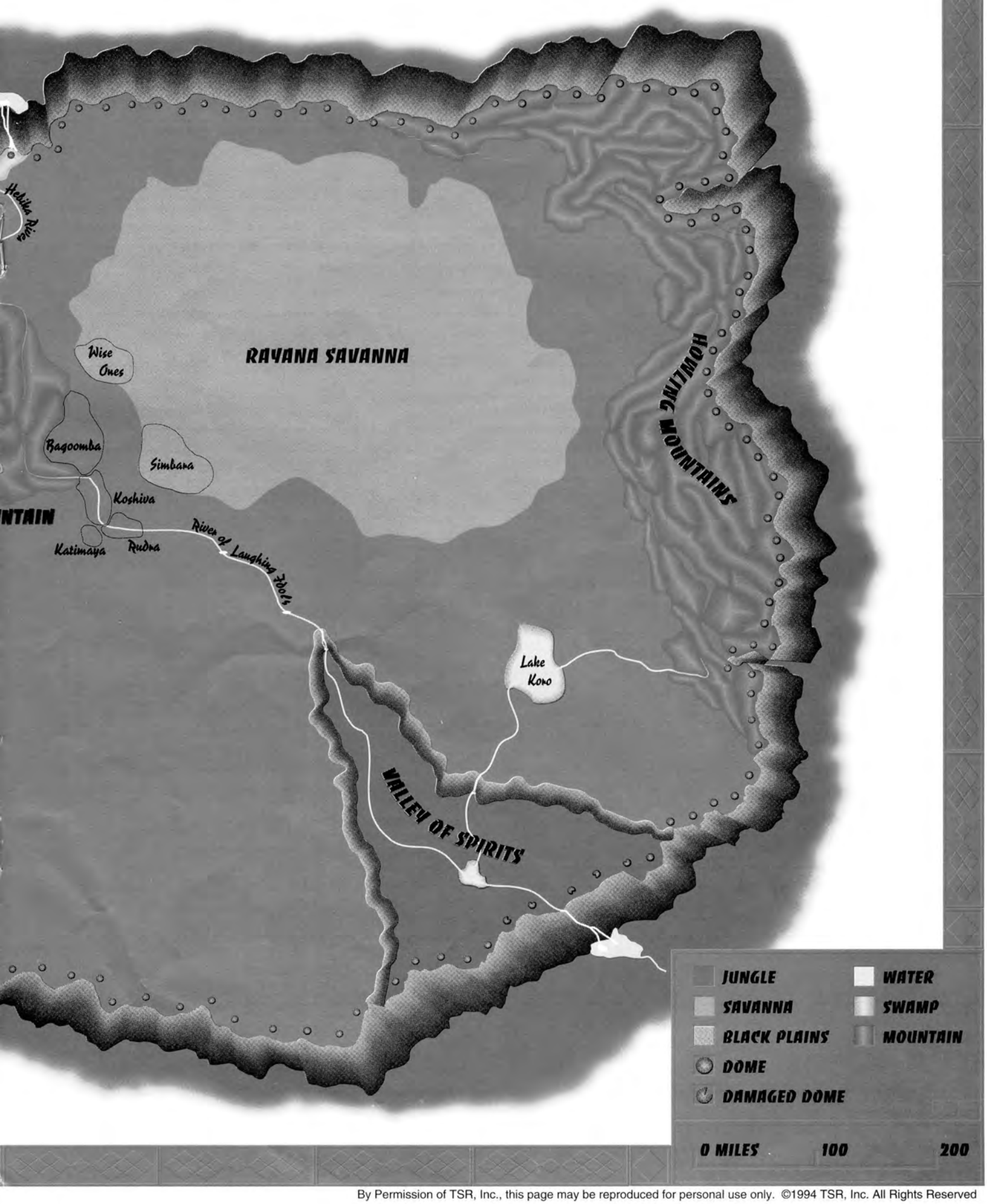

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HERO POINTS	
EARNED	SPENT

Hero _____ Tribe _____

Level _____ Race _____ Gender _____ Class _____ Alignment _____

EXPERIENCE POINTS

Next Level XP:

DESCRIPTION

AGE: _____ HEIGHT: _____ WEIGHT: _____

EYES: _____ HAIR: _____ HAIR STYLE: _____

SKIN: _____ BUILD: _____ HANDEDNESS: _____

APPEARANCE: _____

PERSONALITY (Attitudes, Personality, Passions, Virtues & Vices)

THIEVING ABILITIES

PICK POCKETS		OPEN LOCKS	
FIND/REMOVE TRAPS		MOVE SILENTLY	
HIDE IN SHADOWS		DETECT NOISE	
READ LANGUAGES		CLIMB WALLS	

BACKSTAB MODIFIER

TURNING EVIL AND ENCHANTED CREATURES

SKELETON OR 1 HD	ZOMBIE	GHOUL OR 2 HD
SHADOW OR 3-4 HD	WIGHT OR 5 HD	GHAST
WRAITH OR 6 HD	MUMMY OR 7 HD	SPECTRE OR 8 HD
VAMPIRE OR 9 HD	GHOST 10 HD	LICH OR 11+ HD

SPECIAL / OTHERWORLD

EQUIPMENT

LEFT SIDE		
ITEM	LOCATION	ENC.

CENTER OR BACK		
ITEM	LOCATION	ENC.

RIGHT SIDE		
ITEM	LOCATION	ENC.

TRIBE INFORMATION

WEALTH AND TREASURE

ITEM	LOCATION	VALUE	ITEM	LOCATION	VALUE

SUPPLIES

FOOD

TORCHES

OTHER

OTHER

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Hero Points

Good Guys Finish First

Hero Points are a game device for rewarding good-aligned characters for particularly selfless or heroic actions. They affect the outcome of die rolls, but promote role-playing rather than just number crunching.

All good-aligned PCs can earn Hero Points, but only human characters may have more than one Hero Point "saved up" at a time.

Earning Hero Points

PCs earn Hero Points by acting bravely, selflessly, daringly, and dramatically. Normally, a tournament author will point out several instances in which the PCs can earn Hero Points during the adventure. But sometimes, PCs may act heroically in unanticipated circumstances. In these cases, the judge determines whether a PC has earned a Hero Point; since defining these qualities is difficult, here are some general guidelines about what do not and what do constitute heroic actions:

* Heroic actions are not hesitant or calculated. A warrior whose companions must persuade him to fight a local champion to save an NPC from death is not heroic. A wizard who pauses to consider whether his spells will be more effective than weapons against the champion before agreeing to fight him is clever and perhaps even brave, but he is not heroic. Heroism is impulsive, not scheming.

* Heroic actions are not performed for personal gain. If two PCs "elbow each other out of the way" to be the one to earn a Hero Point, then neither receive one: "I will fight the champion." "No, the honor will be mine!" Further, when a PC performs an act which has an obvious reward (fighting the champion to gain his magical spear) no Hero Point is awarded. If the PC expects a reward for his action, then it is not heroic. Heroism is selfless, not selfish.

* Heroic actions are not safe and easy. A PC must face and realize she faces a serious threat for an action to be heroic. Thus, a warrior who leaps into a pit of vipers to save a fallen comrade is acting heroically—unless she thinks she is immune to the poison or that the vipers are no threat. A rogue who rushes across a vine bridge to save a young boy from an imminent landslide is heroic only if he has a real chance to fall or be caught in the landslide—and knows it. Heroic actions are dangerous and difficult.

* Heroic actions are not mechanical and bland. If a player simply declares, "Oh, I guess Kalida will face the champion," then the judge shouldn't award a Hero Point. On the other hand, a player who accepts a challenge with real panache is acting heroically: "I, Kalida, son of Harusa the Wise Woman, accept your boastful challenge in defense of all the Nubari tribes!" Heroism is grand and dramatic.

When a judge deems a PC's action worthy of a Hero Point, he or she fills out one of the six Hero Point certificates provided with each tournament and hands it to the player. The PC can use the Hero Point immediately.

Except in special circumstances (noted in tournaments), a PC can earn a only one Hero Point per adventure, which is why only six Hero Point certificates are provided for each tournament. Once they are all awarded, no more are available during the session.

Human PCs can never have more Hero Points than levels of experience. For example, any heroic actions performed by a 3rd level character who already has three Hero Points are still heroic, but they do not earn Hero Points. Non-human PCs may never have more than one Hero Point at a time; thus, a Saru PC who has earned one Hero Point must spend that Hero Point before being eligible to acquire another. (Note: Some special items and situations may allow a PC to exceed these limits.)

Spending Hero Points

Hero Points affect rolls which determine the results of a PC's actions, including "passive" actions like resisting a spell effect. Hero Points do not affect an opponent's rolls. So a PC can spend a Hero Point to raise his own chance to hit an opponent, but the PC can't spend a point to lower the opponent's saving throw or Ability check. A player may use Hero Points in one of three ways: to modify a die before it is thrown, to modify a die after it is thrown, or to re-roll a failed die roll.

* Before a die is thrown, a PC may "spend" a Hero Point to gain a +2/d20 (or +10%/d100) bonus for combat rolls, saving throws, Ability checks, system shock, resurrection survival, or virtually any other d20 or d100 roll during the game. A Nubari PC may spend up to two Hero Points at a time in this manner, gaining a maximum bonus of +4/d20 (+20%/d100) on a roll before the die is thrown.

* After a die is thrown, a PC may spend a Hero Point to gain a +1/d20 (or +5%/d100) bonus on those same sorts of rolls. Again, a PC may spend up to two Hero Points in this manner, gaining a maximum bonus of +2/d20 (+10%/d100) on a roll after the die is thrown.

* A PC may spend two Hero Points to re-roll any failed d20 or d100 die roll.

Whenever a PC spends a Hero Point, the judge must collect the player's Hero Point certificate and tear it in half.

PCs may use Hero Points to benefit the rolls of other good-aligned characters. Using a Hero Point in this manner is generous, but it is not in itself a heroic action (so the PC doesn't earn another Hero Point for using his own Hero Points to benefit another character).

Hero Points and Judge Rolls

Occasionally, judges may—and should—roll dice secretly to determine the result of an action. For instance, an NPC wizard casts a *charm person* spell upon a PC, but the DM makes the saving throw secretly so that the player's aren't sure of the spell's effects. Any time the judge makes a secret roll based on a PC's action, the PC may elect to spend a Hero Point to affect that roll, but the judge still rolls the dice secretly.

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Korobokuru, Malatran

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CLIMATE/TERRAIN:	Tropical/Mountains
FREQUENCY:	Common
ORGANIZATION:	Tribal
ACTIVITY CYCLE:	Any
DIET:	Omnivorous
INTELLIGENCE:	Semi- to Highly
TREASURE:	Individual
ALIGNMENT:	Any (Chaotic Good)

NO. APPEARING:	1-50
ARMOR CLASS:	10/Varies
MOVEMENT:	6"
HIT DICE:	1+1/Varies
THAC0:	20 base
NO. OF ATTACKS:	1/by class
DAMAGE/ATTACK:	By Weapon
SPECIAL ATTACKS:	See Below
SPECIAL DEFENSES:	See Below
MAGIC RESISTANCE:	See Below
SIZE:	S (4' tall)
MORALE:	Elite (13)
XP VALUE:	75 per hit die

Korobokuru are a race of dwarves who thrive throughout the Living Jungle. A somewhat xenophobic people, their villages tend to be in remote areas of the jungle, and earning their trust is often difficult. Korobokuru are 3–4 feet tall, with hairy arms and legs slightly longer in proportion to their bodies. Males have sparse beards, and both genders have a wild and unkempt appearance and are known to bathe only once a year. Korobokuru have big, bright eyes—either blue, green, or brown. Their ears are small and somewhat pointed, and they have full lips. Korobokuru avoid gaudy jewelry, but sometimes wear precious stones on leather straps around their necks.

Combat: Korobokuru have a natural resistance to magic, and gain a +1 saving throw bonus for every 3 points of Constitution when saving against magical rods, staves, wands, and spells. They also receive the same bonus for all saves vs. poison. Korobokuru have infravision with a range of 120 feet. They also have a 4/6 chance to recognize and identify any normal plant or animal. They receive a bonus of +1 to hit when fighting bakemono, goblins, goblin rats, and hobgoblins (rare creatures in the Living Jungle). Giants, oni, ogres, ogre magi, and other humanoid creatures over 10 feet in height suffer a -4 penalty when trying to hit korobokuru. Because of their small size, these dwarves cannot use size Large weapons.

Habit/Society: Culturally, korobokuru are less advanced than most of their Nubari neighbors. They hunt for their food, farm small portions of land, and create simple pieces art and craft. Each tribe of dwarves will specialize in one type of craft (weapons, pottery, etc.) which is their primary source of trade. It takes a Korobokuru at least 50 years of study before he is considered a master craftsman.

Korobokuru organize themselves into families, clans, and tribes, each having 1-3 families related by blood or marriage. Korobokuru may allow some humans and katanga into their tribes, but never spirit folk or shu. Saru are considered blood enemies, and a korobokuru will fight first and ask questions later when encountering the ape-men.

Hero Korobokuru need not attack saru heroes, but should remain suspicious of them. Korobokuru legend states the saru kill children for food and sport, though the saru protest complete innocence. Missing children and unexplained deaths are often blamed on this race.

Other tribes, mostly Nubari, tend to view korobokuru as rude, belligerent, and even comical. Korobokuru are extremely boastful and outspoken, telling tall tales of their exploits and conquests. No korobokuru can turn down a boasting contest, which they often use as an alternative to combat. Though their boastful nature has given them a reputation as liars, korobokuru are strictly honest about admitting defeat in a boasting contest. Korobokuru are such practiced boasters that they gain a +2 Charisma bonus for boasting or lying.

Korobokuru are deathly afraid of drowning and will refuse to enter the water or travel in boats. Hero korobokuru may ignore this fear for the purposes of traveling in a boat, but they must make a successful saving throw vs. paralyzation to enter the water willingly.

Once a season, all elder korobokuru (50+ years) journey to the top of Fire Mountain in hopes of catching a glimpse of War'dango, the powerful god of the mountain and leader of the korobokuru people. Those blessed with a vision (and there is always one elder so blessed) will be the "Voice of War'dango" for the korobokuru folk for the coming year.

Known as the war'dang, this elder will make all decisions for the people as a whole (ie. racial wars, uniting the tribes, etc) until another is chosen. Seldom are more than one war'dang chosen in one year.

Ecology: Korobokuru produce few goods, but those that they do create tend to be items of excellent quality. Crafts include things such clothing, primitive arts and crafts, and weapons like spears and clubs. Tribes of more than 50 members will have large parties of hunters which comb their territory for food, while smaller tribes tend to do less hunting and more for aging

Katanga

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	Caiman	Monkey	Pangolin	Snake	Tiger
CLIMATE/TERRAIN:	Tropical River	Tropical Jungle	Jungle	Jungle	Tropical Jungle
FREQUENCY:	Uncommon	Uncommon	Uncommon	Uncommon	Uncommon
ORGANIZATION:	Solitary	Pack	Solitary	Solitary	Solitary
ACTIVITY CYCLE:	Day	Day	Day	Any	Night
DIET:	Carnivore	Omnivore	Herbivore	Carnivore	Carnivore
INTELLIGENCE:	Low to Genius	Low to Genius	Low to Genius	Low to Genius	Low to Genius
TREASURE:	Individual	Individual	Individual	Individual	Individual
ALIGNMENT:	Neutral	Chaotic Good	Neutral	Neutral	Lawful Good
NO. APPEARING:	1-10	1-50	1-6	1-2	1-4
ARMOR CLASS:	7/5	8/6	6/4	9/8	8/6
MOVEMENT:	9/6, swim 6	12/12, climb 15	12/12, climb 15	9/9, climb 6	12/12
HIT DICE:	Varies	Varies	Varies	Varies	Varies
THAC0:	Varies	Varies	Varies	Varies	Varies
NO. OF ATTACKS:	2	1	1	2	3
DAMAGE/ATTACK:	1d4/1d8 (biped) or 1d8/1d12	1d3 (biped) or 1d2	1d6 (biped) or 1d4	1d2/1d4 (biped) or 1/1d3	1d3/1d3/1d6 (biped) or 1d4+1/1d4+1/1d10
SPECIAL ATTACKS:	See Below	See Below	See Below	See Below	See Below
SPECIAL DEFENSES:	See Below	See Below	See Below	See Below	See Below
MAGIC RESISTANCE:	Nil	Nil	Nil	Nil	Nil
SIZE:	M	S	S	M	M
MORALE:	Elite (13)	Unsteady (5-7)	Average (8)	Average (8-10)	Average (8-10)
XP VALUE:	150/hit die	150/hit die	150/hit die	150/hit die	150/hit die

Katanga are a race of intelligent shape-changing animals. Their ability to shapeshift is natural to the katanga and is not a form of lycanthropy. Katanga appear as normal animals to spellcasters who detect for illusions or use true seeing.

Katanga can shapeshift between three different forms: animal, biped, and human. Each form has its own advantages and disadvantages.

In human form, katanga retain one or more distinctive feature of the animal form. For instance, the caiman katanga's skin has a leathery texture when the creature is in human form. In all other respects, they have the same abilities as a normal human and may employ weapons, non-weapon proficiencies, and class-based skills.

In biped form, a katanga looks like a humanoid animal that can stand on its hind legs. The front appendages change into hands capable of gripping and using weapons, though they can still use a limited form of their natural attacks.

The rest of the body retains the animal's general appearance, including fur, tail, or any other characteristic features. In this form, katanga can converse both with people and with animals of their same type. Some katanga are actually more formidable with their natural claw and bite attacks in this biped form.

In animal form, katanga are indistinguishable from normal animals of their type. They can use their natural attacks to the fullest, employ special attacks and movement, and may have other special animal abilities.

Katanga in animal form cannot, however, cast spells, use weapons, wear armor, or use non-weapon proficiencies which require a human form (rope use, for instance). Also in this form, katanga can communicate only with other katanga or animals of their type, though they can still understand any languages they have learned.

Regardless of their current form, katanga always cast a shadow in the shape of their animal forms.

Hero Katanga may be of any good or neutral alignment, except tiger Katanga heroes must be lawful good, and monkeys must be chaotic.

Combat: Katanga can be warriors, wizards, priests, or thieves. They may also be multi-classed warrior/wizards, warrior/thieves, warrior/priests, or wizard/thieves.

Each day a katanga can shapechange a number of times equal to its level. For instance, a 1st level katanga can change from human to biped (or animal) once per day, measured by the rising of the sun. It must then remain in that form until after the following dawn. Changing form requires one complete round of concentration, during which the katanga can take no other action. Armor and other equipment does not change, but simply falls to the ground.

All values divided by a slash indicate biped/animal forms. In human form, all katanga have human Size, Armor Class, and Movement rates, and they inflict damage by weapon type. Note that some katanga are more formidable in biped form than in animal, and vice versa. Strength bonuses never apply to these natural attacks, only to weapon attacks in human or biped form.

Total hit points do not vary between forms. In biped form, katanga also gains 120-foot infravision.

Habitat/Society: In general, the katanga live as the animals they truly are, their habits ranging as widely as their forms. Most katanga have little desire to live in large tribes, preferring wild lands. Instead of tribes, individual katanga sometimes appoint themselves protectors of small communities of humanoids or animals, ancient ruins, or sacred and taboo lands. Katanga have little use for material possession, never accumulating more equipment than they can carry, and trading precious items for practical ones, like weapons, tools, or food.

The leopard katanga is an evil breed of shapechanger (never a player hero, always an NPC) that preys on other races of the jungle. Lone leopard katanga will frequently attack single travelers or small bands of people.

Katanga

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Ecology: A katanga's diet depends on its animal form.

Caiman
Caiman katanga live by their instincts and oppose the ways of humans, preferring their natural animal state to any contrivance of civilization. Solitary and territorial creatures, caiman come together only twice a year (spring and fall) to mate and lay eggs, before returning to their isolated homes. The caiman have an uneasy relationship with the river tam'hi, as wicked caiman sometimes devour tam'hi young. A few caiman katanga crave adventure and join Nubari river tribes, serving as hunters or warriors. In human form the skin of this katanga is thick and leathery, and the stub of the creature's tail can be seen on its lower back.

Monkey
Monkey katanga are a wild, chaotic group of creatures thriving on mischief and pranks. None of these acts are violent or terribly destructive, but serve the monkeys' need for entertainment. Monkey katanga seldom stay in one place for extended periods unless affected by harsh weather, fierce predators, or held captive by victims of their pranks. Groups of monkeys come together several times each season to relate stories or to breed, then soon wander back into the jungle. Monkey katanga's diet consists of roots, fruit, fish, and sometimes raw meat. In human form the monkey katanga has thick hair of varying colors, and unusually long arms. Since tam'hi are difficult to find and possess little humor, they are often the focus of this katanga's antics when the two cross paths. Monkey katanga are excellent climbers. Their percentage chance to climb is 80%.

Pangolin
The pangolin is a small tropical mammal whose body is covered in plate-like armor. The pangolin katanga can roll itself into an armored ball for protection, gaining an AC of 2, but limiting its own movement to an awkward rolling 3".

Only creatures with large jaws (great cats and garuda) have a chance to unroll them. Pangolin katanga are common to the savannahs and jungle, but rarely travel into mountain regions. The pangolin has a prehensile tail which it uses to hang from trees, while on the ground this katanga is incredibly fast. The pangolin katanga also have long claws used for digging burrows (burrow rate of 3"), and can climb trees at a base percentage chance of 80% at half their movement rate. Pangolin eat insects and larvae, though in human form will consume limited amounts of vegetables and meat. Pangolin katanga live on the edges of the jungle, sometimes venturing out into the savannah where they form burrows for families of 4-8 creatures. They forage on the ground, taking to the trees to rest or escape from predators. Pangolin katanga are rarely found in human or demi-human savannah or jungle tribes.

Snake
True to the stereotype, snake katanga are subtle and scheming—but not all are evil. In fact, few snakes are evil or good; most are neutral. The most prominent features of a snake katanga in its Nubari form are its sibilant voice, faintly scaly skin, and its long, thin, forked tongue. In animal form, snake katanga are constrictor snakes like the boa or anaconda. In their powerful coils, they squeeze their prey to death before swallowing them whole. Snakes are generally solitary creatures, seeking out others of their kind only to mate. On the few occasions that they join human tribes, they remain aloof and even haughty, though individuals can overcome this natural impulse to gain another's confidence; snake katanga are subtle and manipulative, though most are forewarned by the creatures' reputation for scheming. When in Nubari company, snakes often seek out the leader and attempt to maneuver themselves into an advisory position, from which they can wield power subtly. Snake katanga are carnivorous.

Tiger
Tiger katanga are solitary hunters, though a few individuals enjoy the company of a human tribe, where they often rise to positions of respect or leadership. Older, more experienced tiger katanga often appoint themselves guardians of the jungle. In human form, tiger katanga appear with faint orange or off-white striping on much of their bodies. In animal form, tiger katanga are always small tigers. They enjoy the protection of a common jungle tribe taboo against killing any tiger. The myth of a terrible animal called Lion does not worry the tiger; none has seen Lion, or if one ever did, it refused to acknowledge it as Lion. Legend has it that if Lion ever appears in the jungle, no more tigers will be born. Tiger katanga are carnivorous.

Table 6: Katanga Hero Ability Score Ranges

Ability	Caiman	Tiger	Pangolin	Monkey	Snake
Strength	6/18	6/18	3/17	3/18	3/18
Dexterity	3/18	6/18	6/18	12/19	6/18
Constitution	12/19	3/18	3/18	3/18	3/18
Intelligence	3/18	3/18	12/19	6/18	6/18
Wisdom	6/18	3/18	6/18	3/16	6/18
Charisma	3/17	6/18	3/18	6/18	3/18

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Tam'hi

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CLIMATE/TERRAIN:	Tropical—Jungle/River
FREQUENCY:	Uncommon
ORGANIZATION:	Clans
ACTIVITY CYCLE:	Any
DIET:	Omnivorous
INTELLIGENCE:	Very to Exceptional
TREASURE:	Individual
ALIGNMENT:	Any Good

NO. APPEARING:	1-10
ARMOR CLASS:	10/Varies
MOVEMENT:	12, Sw 12 for River Tam'hi
HIT DICE:	1/Varies
THAC0:	20 base
NO. OF ATTACKS:	1/by class
DAMAGE/ATTACK:	By Weapon
SPECIAL ATTACKS:	See Below
SPECIAL DEFENSES:	See Below
MAGIC RESISTANCE:	See Below
SIZE:	M (5'-6' tall)
MORALE:	Elite (13)
XP VALUE:	175 per hit die

According to legend, tam'hi are the descendants of humans and various nature spirits. All have strong ties to both the natural world and the tribes of the jungle. There are two types of tam'hi—jungle and river. Both hold excellent relations with each other, and there has been no war between the two during the lifetime of the oldest living tam'hi.

Tam'hi have thin, supple bodies with pale (river) or bronze (jungle) skin, both with a tint of gold. Jungle tam'hi are sometimes mistaken for black leopard katanga, and the two have a great hatred for one another. Their narrow eyes are almond (river) or black (jungle) with extremely thin eyebrows. All tam'hi hair is either light brown, black, or blond, and neither males nor females can grow facial hair. Tam'hi with blond hair are considered rare and sacred.

All tam'hi prefer simple dress and carry only what they need to survive away from their clan. Tam'hi are an off-shoot of the spirit folk of Kara Tur. All tam'hi have 120 foot infravision.

Combat: Tam'hi can be priests, thieves, or warriors, and a few can be wizards. The majority are warriors, and those who wish to learn magic must travel to another tribe to find a teacher. Tam'hi may be multi-classed warrior/wizards, warrior/thieves, or wizard/thieves.

The tam'hi are highly attuned to nature and their surroundings, and they draw on special powers from their spiritual ancestry. Once a day, jungle Tam'hi can *speak with plants or animals* (as the priest spell). They travel through the jungle without leaving a trail, as the spell *pass without trace*, and a -20% penalty is applied to attempts to follow a group lead by a jungle tam'hi. While in their environment, jungle tam'hi have a 75% chance to hide in shadows. They gain +1 to saving throws vs. wood- or earth-based attacks, but suffer –1 to save vs. fire-based attacks.

River tam'hi automatically receive the swimming proficiency, and they can breath underwater. Once per day, river tam'hi can immerse themselves in any fresh water river or stream (not a pool or lake) and receive the benefits of a *cure serious wounds* spell. They gain +1 to saving throws vs. the element of water, but suffer a -1 on all saves vs. fire-based attacks.

Both sorts of tam'hi are terrified of fire. Normally, tam'hi will flee if presented with fire. A player character tam'hi may make a saving throw vs. paralyzation each round to overcome this fear. The first failed saving throw indicates that the tam'hi must flee the fire for 1d6 rounds before attempting another save.

Habitat/Society: Because of their human history, tam'hi have a strong sense of family. Clans of tam'hi are all members of the same family, while clans are a collection of families related by several marriages between them. Seldom will tam'hi belong to non-tam'hi tribes, for this would put distance between them and their natural lifeforce. Tam'hi are fierce defenders of their home and often form alliances with human, who find them mystical and attractive, to defend the source of their lifeforce.

Ecology: Tam'hi tend to be vegetarians. They have no taste for fermented berries or other strong drink, which make them severely ill.

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Shu

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CLIMATE/TERRAIN:	Tropical—Jungle/Savanna
FREQUENCY:	Common
ORGANIZATION:	Tribal
ACTIVITY CYCLE:	Any
DIET:	Carnivorous
INTELLIGENCE:	Average to Very
TREASURE:	Individual
ALIGNMENT:	Neutral (Good)

NO. APPEARING:	3-30
ARMOR CLASS:	10/Varies
MOVEMENT:	6
HIT DICE:	1+1/Varies
THAC0:	20 base
NO. OF ATTACKS:	1/by class
DAMAGE/ATTACK:	By Weapon
SPECIAL ATTACKS:	See Below
SPECIAL DEFENSES:	See Below
MAGIC RESISTANCE:	See Below
SIZE:	S (3'-4' tall)
MORALE:	Elite (13)
XP VALUE:	75 per hit die

The shu are similar to the halflings found in other parts of the Forgotten Realms. However, they differ in their universally slender builds and complete lack of body hair. Shu compensate for the lack of hair by covering their bodies extensively with war paint, gaudy jewelry, and body piercing (ears, nose, and lips). Shu gather together in small tribes consisting of three to four families, and their numbers tend to be smaller than humans and korobokuru.

Combat: Shu are extremely skilled in the use of the blowgun and short bow, gaining a +3 to hit with these weapons. Shu weapons are often tipped with a fast-acting sleep poison. This sleep poison is a rare and guarded secret, dispensed only by witch doctors of the shu. Player characters never begin with access to this poison.

Shu are highly resistant to magic and poisons and save at four levels above their actual level. In addition, shu are exceedingly clever and quiet when moving through terrain. In their natural terrain, shu are considered invisible when purposely hiding, and impose a -5 penalty to opponents' surprise rolls. Shu can be warriors, thieves, priests, or warrior/thieves.

Habitat/Society: Families of shu gather together in small tribes to increase their numbers to help repel predators and invaders. Chiefs, or shunin, are chosen by members of the tribe to help survive difficult times—such as war or famine. Only tribes with five or more families typically include a witch doctor (priest).

The shu have developed a warrior-based culture after centuries of being preyed upon by animals of the jungle and other humanoids who encroach on their territory. Shu hate to be alone in the jungle—or anywhere for that matter. Nothing terrifies a shu more than being utterly alone. No shu will travel alone willingly. Hero shu may purposefully leave the safety of a group only with a successful save vs. paralyzation. Additional saves must be made each turn the shu remains alone; failure indicates that the shu flees back to his nearest companions.

The shu, as a whole, tend to isolate themselves from the other tribes of Malatra. Many younger shu see the need for their race to trade and interact with others of the jungle, but this view is not widely accepted by shu elders. Shu tribes are commonly found in the fringes of the jungle, where they may easily camouflage their homes.

Shu are zealous foes of black leopard katanga, who often prey on lone shu travelers. The shu are impartial to all other races, and they will not attack others unless they are assailed first. Shu see themselves as only part of a more important entity—the tribe, traveling company, or family. They always consider the group as a whole before themselves as individuals.

Though separated by individual tribes, the shu nation as a whole is linked through different representatives. According to their oral history, no shu has taken the life of another shu. Despite any differences, shu will walk away from confrontations with others of their race before resorting to violence. This pact has not been broken throughout the culture of the shu, perhaps because legend states that if a shu ever kills another shu, a terrible apocalypse will occur, and that at the least, the offender will be instantly struck dead.

Ecology: Over the years the shu have become exceptional hunters, and their diet consists of mostly meat and poultry. The birth of a shu child is a time for celebration, since only a handful of children are born each year. Elder shu are revered in the tribe for their knowledge and wisdom. The death of a shu elder over the age of 70 summers is a somber event, attracting shu mourners from across the jungle for an elaborate death ritual.

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Saru

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CLIMATE/TERRAIN:	Tropical Jungle
FREQUENCY:	Rare
ORGANIZATION:	Clans
ACTIVITY CYCLE:	Day
DIET:	Omnivorous
INTELLIGENCE:	Very
TREASURE:	Individual
ALIGNMENT:	Lawful Good

NO. APPEARING:	5-15
ARMOR CLASS:	8/Varies
MOVEMENT:	9, 15 in trees
HIT DICE:	2+1/Varies
THAC0:	20 base
NO. OF ATTACKS:	1 or 2
DAMAGE/ATTACK:	By Weapon or Fist
SPECIAL ATTACKS:	See Below
SPECIAL DEFENSES:	See Below
MAGIC RESISTANCE:	Nil
SIZE:	M (5'-6' tall)
MORALE:	Elite (13)
XP VALUE:	175 per hit die

Saru are gorilla-like apes native to the Malatran Plateau. Saru have heavy upper-body strength, short legs, feet with limited grasping ability, and black or copper-red fur covering their body except on their faces, palms, and soles of their feet. Most saru are five to six feet tall (with females being slightly smaller) and have arm spans up to nine feet wide.

The language of the saru consists of hand gestures, facial expressions, grunts, hoots and screams. Saru PCs must spend two proficiency slots to learn any spoken language.

Since their first contact with human and shu tribes only a century ago, saru have begun to wear loincloths, crude belts (to hold weapons), and primitive jewelry.

Combat: Only recently have the saru begun to use weapons in combat, mimicking human and shu tribes they've come in contact with. Weapons that saru create or find themselves are limited to clubs and pointed sticks (treat as spears); however, other weapons are often trades from friendly tribes they've come to know. Saru can also strike with two fists per round in a violent pummeling motion. Each successful attack inflicts 1d2 plus Strength bonus, and gains a +/- 2 on the punching and wrestling chart (*DUNGEON MASTER® Guide* page 59).

Saru fear magic and will flee displays of visual enchantments (PC saru may save vs. paralyzation to resist this fear, fleeing for 1d6 rounds if failing). Player character saru can be warriors, thieves, or warrior/thieves. Rare PC saru can be priests (only through special auctions and contests).

Habitat/Society: Saru are an extremely family-oriented. Clans of saru are typically all related by blood or mates (marriage is a concept unfamiliar to saru culture), though clans may take in stray or orphaned saru. Clans generally consist of 3-4 adult males (ages 16+), 4-6 adult females, and 1d4 children. Females of a clan traditionally handle the care of the young, while the males hunt and protect the clan. It is not uncommon for young saru male to venture off into the world in search of excitement and adventure. Several clans of saru have been known to gather together for protection during times of conflict or severe weather, while some groups of four or more clans have been known to stay together permanently.

Saru are neutral or friendly to most races of the Living Jungle including korobokuru, who hate the saru for some unknown reason. Saru also hate leopard katanga, who often feed on their young. Every living animal, however, is considered a "person" by the Saru. They try to speak with other animals, delighted when they are answered by those that understand them (apes, monkeys, and many human and demihumans). Even though they don't answer, hippos, lions, sloths, and other creatures are still approached—and sometimes immediately fled—by saru interested in conversation. In any event, saru can approach a normal animal with the effects of a *friends* spell once per day.

Saru priests are extremely rare, and only a handful exist at any one time—and only females can become priests. The saru venerate a greater being called Chee'ah, a demigod who walks the plateau of the Living Jungle. Saru females who have the "calling" leave their clan to seek out Chee'ah, and those who find their god return to the clan with great priestly powers.

All saru can climb trees. Other surfaces, like rock formations, are also climbable, but with penalties—a base chance of 80%. Saru have no permanent settlements and move from one part of the jungle to the next. Saru cannot swim nor can they learn.

Ecology: Saru eat almost any sort of vegetables, nuts, roots, insects, and small game animals. They consider eating any sort of flesh to be tantamount to cannibalism, making them rather poor dinner guests for most tribes.

Architects of Adventure

Writing Guidelines for the Living Jungle

Like RAVENS BLUFF™ The Living City, this second campaign-style tournament setting for RPGA® Network members allows players to bring their own characters to the tournament table. Thus, Living Jungle authors needn't supply characters for their tournaments. But writing for a Living setting has its own challenges, like balancing encounters, determining experience awards, and establishing a consistent and convincing atmosphere for a setting with many authors.

Almost as important as writing a good event is meeting your deadlines. Network tournaments written for first run at a particular convention must be submitted in complete form no less than six months before the con. If you miss this deadline, chances are very good that your tournament will not appear at the convention for which you wrote it. Of course, you can submit tournaments without a particular convention in mind, and then you needn't worry about deadlines. In any event, meeting a deadline doesn't guarantee that your event will be sanctioned—it still has to be a good, fun, complete adventure.

The Submission Process

Once you've decided to write a Living Jungle adventure, the first thing to do is compose an outline. Some authors can begin writing an adventure without an outline, but most of us do a much better job if we have a blueprint before we begin pouring concrete (to borrow a metaphor from the inimitable Ambassador Carrague).

To make sure that your foundation is sound before you begin piling on the beams and walls, start with an outline. Send your outline to the staff at the RPGA Network office (mail or e-mail will both do nicely), and they'll give you feedback on your proposed adventure, warning you whether it is too similar to other adventures in the works, or whether it may conflict with future plans for the Living Jungle setting.

Decide whether you wish to write a stand-alone adventure or one which is linked to other jungle adventures (either as a multi-round tournament, or several stand-alones which share some background events, subplots, or locations). We recommend the latter course, since it provides a sense of continuity in the setting. Also, if you're a first-time author, working with a veteran is a great way to avoid common mistakes and to write a stronger adventure.

If your tournament is intended for first run at a convention, be especially sure that you can meet the deadlines with room to spare. Your tournament may require some editing, and if you'd like to have a strong hand in that editing, you must allow even more lead time.

Once your adventure is complete, send it to HQ with a completed Standard Disclosure Form and a cover letter. You should receive feedback in eight weeks.

Atmosphere

The Living Jungle setting and its inhabitants are inspired in large part by African and Asian cultures, inhabitants, legends, geography, and animals. But you'll also find elements of other jungle cultures in the tournaments, and of course there are some parts of the Living Jungle which are almost pure fantasy.

For inspiration, read books on early African and Asian cultures, visit a museum, watch films, or even just browse a few encyclopedia entries. Any realistic element you add to an adventure is sure to heighten the excitement surrounding magic or monsters when those elements of an adventure appear. But remember—the Living Jungle is not historically accurate, nor is it meant to be a strictly actual depiction of real-world cultures.

Read all the Living Jungle material you can, and play in as many of the tournaments as will fit in your convention schedules.

Feel free to include elements of any real-world culture as well as your own imaginary additions to the setting when writing your tournament. African, Asian, South American, and Polynesian culture, myths, legends, geography, flora, and fauna would all provide excellent inspiration for your adventure. When in doubt, keep Africa and Asia foremost in mind, and try to blend two or more cultures when creating a new part of the setting.

Tone

Though they are often confused, tone and atmosphere are not the same. The atmosphere of an adventure is its setting and background, its landscape, characters, animals, and all the things which surround the heroes. The tone of an adventure, on the other hand, is *attitude.*

All Living Jungle events should include some element of heroism (see Player Goals, below). Beyond that one element, scenarios can be horrific, humorous, mysterious, action-oriented, or any other sort of adventure that suits your taste. Deciding on a single tone or a clear blend of different tones, however, is crucial. An adventure designed to evoke terror can benefit from a little comic relief before an especially shocking moment (the heroes tense before a moving bush for a mighty tiger's attack, only to see a tiny cub pad out and yawn—but as soon as they relax, the cub's huge mother crashes down on a party member). However, to include a nomadic band of seven shu with names like "Dopey" and "Sneezy" in an otherwise frightening scenario could well frustrate and annoy players. Some things just don't go together well (think: bacon and ice cream). Just be sure to have a tone in mind when starting your adventure, then keep it consistent and use moments of other tones to complement your main tone, not conflict with it.

Player Goals

Player Characters (heroes) in the Living Jungle must all be of good or neutral alignment; the campaign is meant to be heroic, not gritty and dark. Inspire the players to perform heroic deeds by giving them heroic goals: rescue, defense, exploration, diplomacy, or similar activities. Don't lure the heroes only with the promise of tangible rewards; give them the chance to accomplish something altruistic or selfless. This does not mean heroes won't ever go on a hunt, search for lost treasure, or compete for territory. But the main goal of each scenario should give the heroes a chance to show that they are heroes, not just treasure-hunters.

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Structure

Part of adventure structure is gauging the time heroes will need to complete the adventure. Living Jungle tournaments, like most RPGA Network events, must be finished in three hours (four-hour slots, less 30 minutes start-up and 30 minutes scoring time). Be sure that most competent groups of players can complete the entire scenario within that time. It's frustrating to fall short of the final goal in an otherwise engaging adventure.

Successful tournaments may take one of several forms:

- Linear
- Decision-Tree
- Location-Based Matrix
- Event-Based Matrix

The linear adventure is perhaps the most common structure for Network tournaments. In them, heroes move inevitably from the first encounter to the second, then to the third, the fourth, and so on to the end. There is never a choice between two "next encounters."

The virtues of linear adventures are simplicity and coherency. The writer needs not include several fully-developed encounters which the heroes may never experience.

They are coherent in that the judge should have little trouble anticipating the players' next move, and the plot of the adventure will remain clear and consistent.

The most often cited drawback of the linear adventure is that the players may feel "funneled" into actions rather than having the freedom to choose them. The most important thing to consider when writing a linear adventure is to give the heroes the *illusion of free will*. Make the choices required to move from one encounter to the next inevitable and logical.

Anticipate any player objections to each segue between encounters, and provide the judge with suggestions and options for getting the players back on track if they depart from the plot.

The decision-tree structure is similar to the linear adventure in that it is plot-based, but the players' decisions determine which of several encounters they will experience.

So after the heroes finish the first encounter, they may have a choice between two or more "next encounters": the choices of their characters determines which encounter happens next.

Ultimately, however, the decision-tree leads to the same conclusion (or pair of conclusions—one for success, one for failure). A simple example of a decision-tree branch is whether the heroes choose to pursue a villain on foot or by boat. They might encounter bandits on the road, but a dangerous series of water rapids on the river. Either way, they move toward capturing the villain.

A matrix-based adventure is much more versatile from the player's perspective, giving them abundant choices and great power to determine the course of the plot. But matrix adventures demand more of a judge and sometimes lack a strong, coherent plot. Matrix adventures can be location-based or event-based. The former allow the heroes to move from one physical location to another, triggering different events in different places.

An adventure in which the heroes must travel to six different tribes to gather the totems for a ceremony is a location-based matrix adventure, as long as the heroes can visit those locations in any order they choose.

Event-based matrix adventures are even more difficult to write; they consist of events which may be triggered by hero actions. For instance, if the heroes begin the adventure by witnessing a brawl during a celebration, their "next encounter" could be: 1) participating in the brawl), 2) going to summon help, 3) following the suspicious-looking character who left just before the fighting started, or 4) leaving the area to avoid all the trouble.

As you can see, event-based matrix adventures almost always have location-based elements as well. In fact, most good matrix adventures will have elements of both location and event triggers.

If you are a beginning author, you may find the linear adventure easiest to write. Location-based adventures are also relatively easy to write (dungeon crawls, after all, are location-based). As you become more confident and capable as a tournament author, you will likely explore combinations of these and possibly other tournament structures, eventually settling on the combinations that best suit your own style.

Regardless of the structure of your adventure, you will probably want to include one or two role-playing encounters in which the heroes can overcome an obstacle simply by role-playing and decision-making, one or two intellectual obstacles (like traps or riddles), and two combat or action encounters in which the heroes must make die rolls to overcome an obstacle. There's no secret recipe for constructing a great adventure, but these general guidelines reflect the tastes of most gamers.

For more information and excellent commentary about adventure structure, see *The Complete Book of Villains*, by Kirk Botula, or (if you can find it at a hobby shop or convention, since it is out of print) *The DUNGEON MASTER® Design Kit* by Harold Johnson and Aaron Allston. There are plenty of other good sources of advice and inspiration available from TSR as well, including but not limited to *Creative Campaigning* and the *Campaign Sourcebook* and *Catacomb Guide*.

Hero Levels

One of the ways in which the Living Jungle differs from the Living City is in the way it deals with characters of different levels. All tournaments for the jungle setting must be written with a single level range in mind. There are three level ranges:

- **Low Level 1st-3rd**
- **Mid-Level 4th-6th**
- **High Level 7th-10th**

Characters of levels 1-3 can participate in a low-level tournament, but characters of 4th level and above cannot. Characters of 4th-6th level may play mid-level adventures, but characters of 7th level and above cannot. PCs of lower level than the range indicated on the tournament can still play, but they run the risk of encountering obstacles too powerful to overcome with a lower level character. Judges should advise anyone planning to bring a 2nd level character into a mid-level tournament that it's a risk. But ultimately, being a hero is a dangerous profession, and the threat of character death must remain a real one if adventuring is to remain exciting.

As the campaign progresses, a level range above 10th may be created to accommodate very high level heroes.

Since Living Jungle scenarios are written for a range of character levels, encounters need not (and should not) be tiered for different groups of characters. Thus, a group of all 1st level characters will face the same threat in a tournament as would a group of all 3rd level characters. To anticipate this disparity and allow the lower level characters a fighting chance when facing dangerous

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foes, authors should include "troubleshooting" advice for a DM who faces the imminent demise of all his heroes when they have played well and are simply outclassed by the opposition.

Such advice can include the suggestion to lower the number of enemies the party faces. This option is best used in encounters which include many combative enemies, say, 20 giant rats. Lowering the hit points of an opponent, reducing the damage die from a trap (converting a 3d6 damage trap to a 3d4 damage trap), and similar tactics.

There's no concrete set of guidelines for producing such advice, but as the writer you should be sure to make your instructions simple and clear to the judge.

Experience Awards

Experience awards will be constant regardless of the total experience levels of the hero party. However, to keep things easy for the judge, who must do all the arithmetic under the pressure of getting his players their experience, filling out his scoring form, answering player questions, collecting the player's score forms, and so forth, don't bother with exact or even correct experience awards from the AD&D® game rules.

Give the party no more than 15 different experience awards, and keep all of them in units of 50 points. Thus, if you have an encounter in which the heroes must defeat a creature which is normally worth only 35 experience points, make the experience award 50 points.

No single experience award should consist of more than 25% of the total experience available for the adventure. Furthermore, a good adventure is structured so that an average party will earn somewhere between 50% and 75% of the total experience available. Only very good adventuring groups should earn all possible experience awards.

Experience awards should be distributed so that a party can earn most of the available experience even if it does not finish the scenario.

Placing most of the experience in the last encounter discourages role-playing and forces players who are concerned with earning experience points to rush and perhaps not have as much fun as possible.

Never put more than 25% of the total possible experience awards in the last one or two encounters. Give the heroes a chance to earn experience throughout the adventure. No total experience award should exceed the high end of the following xp ranges:

Level	XP Award
Low	1,000-2,000
Mid	3,000-5,000
High	6,000-9,000

Note that the upper range of this chart is purposefully depressed (relative to experience needed to advance a level) than the lower range. This is an intentional device to prolong the adventuring careers of higher level adventurers while still allowing low level characters to advance relatively quickly into the middle range. Authors should never feel as though they must use the upper range of experience point awards simply to please the players; players will be best pleased with good, enjoyable scenarios.

Hero Points

The function of Hero Points is described fully in another section. But writers should be especially careful to give the judge hints and advice on when to award Hero Points for specific moments in the adventure. For instance, if the heroes are given the opportunity to wrestle a lion in order to win a magic spear from a Simbara tribe, then you should point out to the judge that a Hero Points award is not appropriate, since the heroes see an obvious reward for wrestling the lion and are likely to do so for glory as much as for bravery. However, if those same heroes see members of the tribe attacked by a rogue lion, and one chooses to wrestle the lion to submission rather than kill it, then you may suggest a Hero Point award may be appropriate.

It is still the judge's place to determine when a Hero Token is appropriate, but you should anticipate moments in your adventure in which the heroes are likely to have heroic opportunities, then help the judge make a good decision.

Special Stuff

Magical items are very, very, very rare in the Living Jungle. But that's not to say the heroes can't find special treasures in every scenario. In fact, the plateau of Malatra is rife with ancient ruins and half-buried artifacts of the ancient Nubari culture from which the modern people take their own name.

Don't include more than one permanent magical item in any tournament, and try to include only non-magical treasures in low level adventures. Substitute those magical items with treasures like these:

- An elegant gold mask decorated with gems and fine filigree
- An excellent ebony spear with a razor-sharp tip of a strange, light, stone-like material (+1 to hit, non-magical)
- The gratitude of a village shaman, good for one long-term *bless* (1 day) spell cast at the beginning of the next adventure
- A korobokuru chief's secret recipe—never before shared outside the tribe—for brewing a celebrated malt beverage

Let your imagination run free when designing similar treasures, but keep in mind that treasures lose much of their mystique when they become too common or too numbers-oriented. Let every object tell a story, or at least hint at one.

The Living End

The Living Campaigns (The Living City, the Living Jungle, and the Living . . . well, we'll announce that one soon enough) grow and change with time. As a player, judge, or writer, you are a part of that growth and change; we at HQ value your opinions about the settings. If you have any input , don't hesitate to write:

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The Glowing Ember

A Preview from the Upcoming *City Sites*

by Skip Williams

The Glowing Ember is a busy smithy located on a main street. A whitewashed fence of overlapping, vertical planks about five feet high surrounds the shop and its outbuildings. The fence has only one entrance, a wide timber gate hinged freely so its doors can open in either direction. A short metal pole rises from the northern gatepost. Atop the pole sits an irregular lump of red glass about the size of a pumpkin. A continual light spell cast into the hollow lump makes it glow like a hot coal.

Passing through the gate, one enters a tidy little courtyard paved with mustard-yellow flagstones. Storage sheds stand to the left and right. The smithy lies straight ahead, the ground floor of a three-story stone and timber building with a slate roof. The scents of horses, hot metal, and coal smoke fill the air.

The Business

Pip and Brandy, the gnomish couple who own The Glowing Ember, are up before dawn every morning, stoking the forge and getting ready for the day's business. At the first hint of daylight, Pip unlocks the gate, and hammers soon ring as the gnomes set to work.

Ground Floor

The bulk of the Glowing Ember's business, horseshoeing, keeps the couple constantly busy at their anvils making new shoes to meet the demand. Pip and Brandy try to shoe every horse as it is brought in, and customers in a hurry usually can have their horses shod while they wait. When the shop gets particularly busy, or when a customer demands the best possible workmanship, the owners hold the horses overnight in the stable (area 4).

Pip and Brandy also repair carts, wagons, armor, and weapons. They take this kind of work only during slow times (which don't come often) or when a customer will pay extra. They enjoy doing such special work, but it takes time; regular customers come first.

1. Smithy: The double doors to the spacious smithy stand open during business hours, except in very cold and windy weather. The floor, paved with the same yellow stone as the courtyard, seems a little sooty. First-time visitors often quickly note a shiny gold piece lying on the floor just inside the threshold. Greedy characters who try to pick up the coin find themselves frustrated—a friend of Pip's attached it permanently to the floor with a drop of *sovereign glue* during the shop's grand opening 14 years ago. Pip and Brandy quickly explain that the immovable gold piece is the shop's good luck charm, but they're not above sniggering at visitors who fall for the joke.

The shop's central forge is large enough for Pip and Brandy to use at the same time, but each gnome has a separate anvil. In busy periods, they hire transient laborers to work the bellows and do odd jobs, such as cleaning the stables. The gnomes, both kindhearted people, often take on extra help for a day or two when they don't really need any.

The owners usually do not light the furnace in the southeast corner, as they need it only for complex jobs such as weapon making.

2. Storage shed: A plank outbuilding on the courtyard's south end has wide double doors and a lean-to roof. Pip and Brandy use it to store anything too large or heavy to keep in the lofts (area 5): lumber for wagon repairs, pig iron, coal, and the like.

3. Lean-to: An open-fronted building on the north end of the courtyard houses the shop's two-wheeled cart. Smartly painted dove gray with bright yellow trim, it bears this legend in dazzling blue letters: "The Glowing Ember, Smiths and Farriers." Pip and Brandy also store any vehicles they are repairing here.

4. Stable: The stables usually stand mostly empty, but if Pip and Brandy do need to keep a client's horse overnight, they lead the animal into one of the narrow stalls and secure it with a rope at the east end. The stalls are too narrow for a horse to turn around, and the rope keeps it from backing out, which saves space and makes cleanup easier.

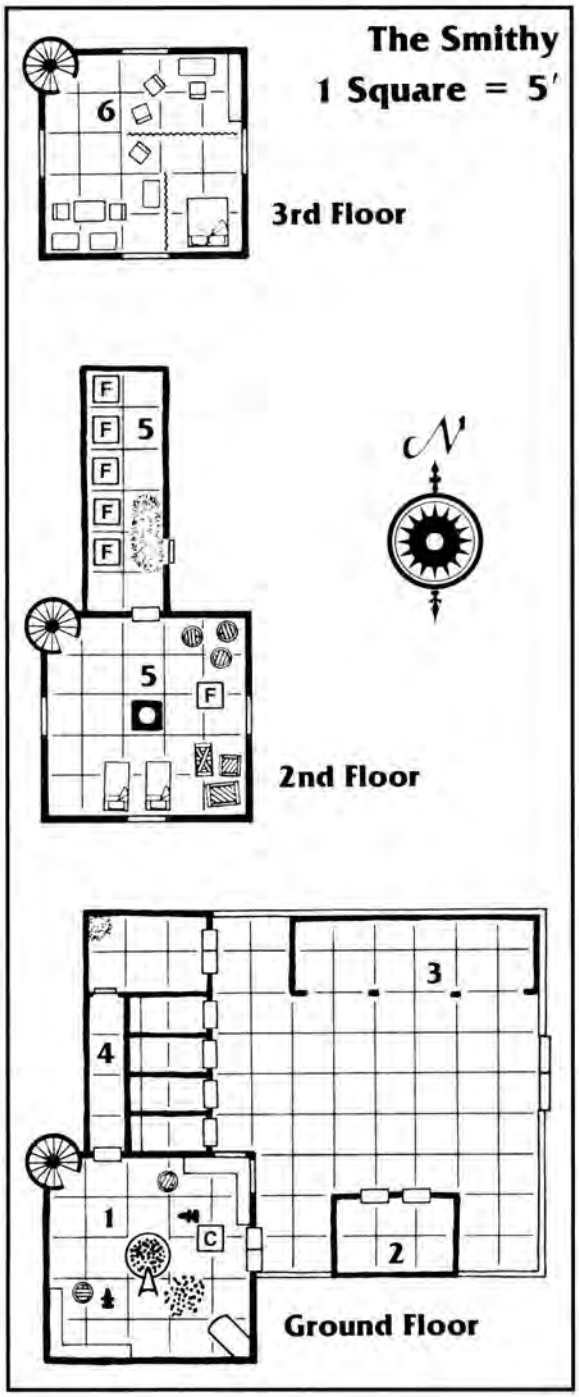
A large box stall at the north end is the permanent home of Charlimane. Officially, Charlimane (the gnomish spelling—Charlie for short) works as the shop's draft horse. But really the ancient bay gelding—formerly a heavy war horse—is Pip's spoiled pet. Charlie must be at least 20 years old, but not even Pip knows for sure. Once a high-spirited charger and a campaign veteran, Charlie has become a swaybacked old wreck with yellow teeth and rheumy eyes. The animal stands 16 hands tall (5 feet, 4 inches) and weighs about a ton.

Though overweight and flabby, Charlie remains a powerful animal, more than capable of pulling the shop cart—when he cares to—and serving as unofficial watchdog. His stall is fitted with a swinging door that allows Charlie to come and go as he pleases. The horse visits Pip several times each day for a few strokes on the nose and a carrot or apple. By late afternoon, Charlie's graying muzzle shows streaks of soot from Pip's hands.

Charlie is as gentle as a kitten with both gnomes, but he can make a real nuisance of himself when he wants to. He often follows tall customers around, nudging them until they scratch his ears. (Charlie has to bend down too far for Pip to do it.) If he decides he doesn't like someone, he delights in stepping on the offender's feet. Once he's pinned someone's foot, only Pip can get him to move away, though a sharp word from Brandy will keep Charlie from crushing the victim's instep.

The horse has 5 Hit Dice, 21 hit points, and an Armor Class of 6. If angered, Charlie attacks three times a round, with two hooves and a bite. The hooves inflict 1d8+2 points of damage, thanks to Charlie's fighting skill and the excellent shoes Pip has made for him. His bite inflicts 1d4 points of damage.

Harnessing Charlie to the cart is a major operation, because he stands so much taller than his owners. Brandy has devised an elaborate scheme that involves lowering the harness onto



Charlie's back from the loft (area 5), through the trap door above his box. Pip, however, simply pulls up a step-ladder and gets on with the job.

Charlie has an independent mind and tends to go where he will once he gets out of the courtyard. He is so stubborn, Pip lets him go off on his own with the cart. After making arrangements with merchants in advance, the gnome hitches up Charlie, throws a sack of apples and carrots into the cart, and lets him out of the courtyard. When the old horse plods to the correct location, a merchant loads Pip's goods into the cart, gives Charlie something from the sack, and sends him on his way. The horse quickly learned he had a treat in store if he went to the right place—he also learned which merchants would give him a snack even if they had no business to transact.

Wherever he goes with the cart, Charlie always returns with it at dusk, just in time for his nightly feeding and rub-down.

Upper Floors

In addition to cozy apartments, the Glowing Embers's second and third floors hold a series of lofts running the western length of the building.

5. Lofts: Pip and Brandy store lightweight and compact goods for their business and home in second-floor lofts: nails, flour, cloth, tool handles, and the like. The southern section has two cots where employees are allowed to sleep if they have nowhere else to go. A block and tackle hangs over the trap door; Pip and Brandy use it to haul supplies between floors. The northern section extending over the stable (area 4) holds grain, hay, and straw.

6. Apartment: Pip and Brandy live on the shop's top floor. Most evenings. they lounge in chairs near the chamber's north window, discussing the day. Occasionally Brandy puts on a show with her illusionist's skills.

Brandy keeps the books for the shop and studies her spells at a desk in the northeast corner. Shelves beside it hold old ledgers and assorted tomes on sailing and spelljamming. (Brandy has long been fascinated by ships of all kinds.)

The gnome's spellbooks are loose sheets of parchment; she can roll them up for easy transport, but for now she keeps them flat under the desktop, where the thin sheets remain all but undetectable. When Brandy learns a few more spells, she will have to find a more secure arrangement for her books or risk misplacing or tearing the pages.

Pip

A 3rd/3rd-level male gnome fighter/thief

Alignment: Chaotic good
Move: 6
AC: 8 (2 in armor)
THAC0: 18
Hit points: 15

Strength: 16
Dexterity: 16
Constitution: 13
Intelligence: 15
Wisdom: 11
Charisma: 10

Proficiencies: Knife, short bow, short sword, war hammer; blacksmithing (16); weaponsmithing (12); animal handling (10)
Languages: Common, Thieves' Cant, Gnomish
Armor: None (chain mail and shield)
Weapons: None
Equipment: Hammer, *gem of retaliation*
Age: 80
Height: 3', 6"
Weight: 84 lbs.
Hair/eyes: Red/brown

Thief skills: PP 30%; HS 40%; OL 75%; DN 25%; FT 60%; CW 45%; MS 30%; RL 0%; +4 attack bonus; BS x2 damage

Gnomes are famous for their enormous noses, which are a source of great pride for their owners.

Not so with Pip, whose nose seems small even by human standards. His tiny nose, flaming red hair, and brown eyes (uncommon in gnomes) lead many people to mistake him for a halfling; few things infuriate Pip more than being mistaken for a halfling.

In most ways, Pip looks like any other blacksmith, with his brawny arms and knotted hands. A faint odor of steam and searing iron always clings to him, and his skin usually gleams with perspiration. Except in the coldest weather, he works shirtless, but wears a thick leather apron and leather breeches.

Pip endured a seemingly endless childhood in which the other little gnomes made fun of his nose and called him "Button." To this day, he wears no buttons on his clothes. Feeling much less welcome in his clan than he actually was, Pip struck out on his own at the first opportunity. He took a liking to

horses early on; it seemed to him that these useful animals did what was expected of them without regard for appearances.

The gnome soon found that he could fill time between adventures by taking on odd blacksmithing jobs. During an extended visit to the city 18 years ago, Pip met Brandy.

Despite his insecurity about his looks, he forced himself to speak to her. To his surprise, Brandy took an immediate liking to him, and after a whirlwind (by gnomish standards) courtship of two years, they were married.

The couple adventured together for another two years, but a disastrous encounter with a pack of hell hounds prompted them to settle down an open a business.

Brandy

A 3rd/2nd-level female gnome thief/illusionist

Alignment: Chaotic good
Move: 6
AC: 8 (6 in armor)
THAC0: 18
Hit points: 13

Strength: 11 **Intelligence:** 16
Dexterity: 16 **Wisdom:** 12
Constitution: 13 **Charisma:** 12

Proficiencies: Club, dagger; read/write Common (17); gem cutting (14); blacksmithing, carpentry (11); artistic ability: metalwork (10)
Languages: Common, Thieves' Cant, Gnomish
Armor: None (leather)
Weapons: Knife
Equipment: Hammer, *wand of wonder* (68 charges), *ring of spell storing* (*strength* x2)
Age: 75
Height: 3', 5"
Weight: 82 lbs.
Hair/eyes: White/blue

Spells/day: 3 2 (plus one extra illusion/phantasm spell per spell level)
Preferred spells: 1st level—*sleep, enlarge, cantrip*; 2nd level—*invisibility, stinking cloud*

Thief skills: PP 60%; HS 55%; OL 20%; DN 55%; FT 15%; CW 45%; MS 45%; RL 0%; +4 attack bonus; BS x2 damage

By gnomish standards, Brandy seems a comely lass. She has long, snowy locks, sapphire-blue eyes, and ginger skin. Her nose is long, bulbous, and slightly upturned, like a little brown sausage.

An orphan, Brandy grew up among humans. Her parents were tinker gnomes from the world of Krynn, who perished when pirates destroyed their spelljamming ship.

However, she has no knowledge of any of this. All she knows is that a fisherman found her at sea, floating in a charred brandy cask.

The fisherman dubbed her Brandy, and the name stuck. However, the fisherman had children of his own to feed; he lost no time in giving Brandy to local priests. During her childhood, she received the best care her mentors could give, but still she felt lonely. Though the priests did their utmost to make Brandy at home, she could not help feeling just a little different. Her human playmates grew up much faster than she did, and several sets of them bid her good-bye as they left the orphanage to make their own ways in the world. Even the priests grew old and were replaced by a second generation before she became an adult.

Meeting Pip was the most thrilling moment in Brandy's life. She had always dreamed of finding people like herself, and Pip's profound admiration for her good looks and wit took her by storm.

Together they traveled widely. In spite of his nose sensitivity, Pip did his best to help Brandy meet other gnomes, and develop a social life. And this only deepened her affection for him.

A little bored with city life, Brandy fervently hopes to become involved in a long and complex project, such as constructing an iron golem for a fellow wizard. In the meantime, Brandy enjoys making horseshoes alongside her husband. Her true creative joy, however, comes from working on carts and clocks—the more complex the better.

Brandy considers herself in charge of security at the shop, and most of her daily spells are aimed at foiling attackers. In a pinch, she'll cast enlarge on Charlimane and set the huge former destrier upon the foe.

The gnome woman currently is expecting, and the couple already has made a beautiful oak and cast-iron cradle for the child. Brandy hopes the child will grow up to be an upstanding gnome and a good smith. (Pip just hopes the tyke will have a fine gnomish nose.)

Adventure Hooks

- Charlimane might easily draw a curious party's attention during one of his unattended jaunts with the cart. PCs who get in his way might get their feet stepped on. Attempts to hurt the horse draw an angry reaction from the locals, who are accustomed to Charlie's antics, and might also bring Schel's wrath down upon them.

- Pip and Brandy want to hire the PCs to stand guard over a flying machine they have just completed. The machine is powered by a huge, magical gem.

If the player characters accept the job, they receive a tour of the smithy and are told to make their own security plans. The customer will arrive to claim the machine in three days.

Unbeknownst to the gnomes, the gem once contained an imprisoned djinni. A janni posing as Javier, the wizard's apprentice, used his *invisibility* and *etherealness* powers to enter the smithy and free the djinni. When the customer arrives and finds the machine does not work, the PCs must prove that both they and the gnomes are blameless.

Javier's trail proves difficult to follow, but Charlie noticed Javier's visit to the shop. The janni used his speak with animals ability and a few carrots to distract the horse. A *speak with animals* spell from the player characters and some careful questioning (Charlie isn't a very good witness) can bring the details of the intruder's deed to light.

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Weasel Games

Weasels in Role-Playing

by Lester Smith

Prior to publication of the first installment of this column (in issue #96), I was invited to talk about weasel gaming with a number of people on the GEnie bulletin board. Given that my planned focus for the column was to be board games, naturally it struck me as significant that these gamers came to the discussion assuming that I would be writing about weasel role-players. Even months later, after several columns were in print—each about board games—attendees of the Weasel Games seminar GEN CON® Game Fair steered the conversation to role-playing. So, for the next two months then, at least, let me discuss weasel play in RPGs.

Natural Selection in Action

When faced with a troublesome individual—such as a condescending waiter, or a motorist with a Napoleon complex—my last boss used to say, "Most problems in Nature are self-correcting." That thought has consoled me through a considerable number of trying events over the years, from run-ins with mind-numbingly literal bureaucrats, to conversations with the occasional swell-headed "pro" who seemed to view fans as a lower form of life suited only for giving him worship. It has gotten me through not a few tense role-playing sessions with some real weasels, as well.

Most of us have played a role-playing adventure or two with an individual who just didn't seem to get the point that this is a group activity. You know the type: a person who apparently believes that everyone else is there for his or her personal enjoyment. And that enjoyment typically consists of causing the most havoc possible, making life a nightmare for the other players in general, and the game master in particular.

Hoisted on His Own Petard

I recall, for example, an otherwise wonderful friend who decided—secretly, of course—that his character in our *Space: 1889* campaign would be an anarchist. On our first flight in an ether flyer, the character carried a bomb aboard, hidden in a roast chicken among our provisions, and left it to explode near the ship's tail.

There we were, in hot pursuit of an enemy of the British Empire, when suddenly the tail of the ship disappeared in a thunderous blast of shrapnel and smoke, and we went plummeting to the ground. The only thing that made this otherwise frustratingly unexpected event satisfying was that we all survived the crash, except for the anarchist.

During the course of the adventure, the rest of us had all been puzzled at his frenzied behavior. It began with his sudden attempt to get into the ship's cabin—thwarted by my character, a reformed criminal turned personal servant, who wouldn't let anyone in there with the pilot, his master. A bit later, when we crippled the "villain's ship" (which turned out to be a decoy), and grappled it, the anarchist "bravely" led the charge onto its deck—only to discover that it was burning too badly to remain in the air.

There followed a desperate attempt on his part to clamber back up one of the grappling ropes (he was no great shakes as a climber), cut short when he began laughing maniacally and just let go of the rope, plunging to his death. The bomb exploded bare seconds later, beside the doorway where his grappling line had been moored.

In retrospect, we realized that the character's actions had all been designed to get him away from his own bomb. That each attempt was thwarted had a satisfying sense of irony, casting his performance as a comedy of errors. But it was still a self-absorbed manner of playing, and we didn't invite that player to continue with the campaign.

Some Never Learn

An old issue of the *Different Worlds* magazine had a one-panel cartoon in which a GM tells a group of players something to the effect of, "You've been crawling across the desert for days now. Your food is gone. Your water is gone. You've long since abandoned your armor and weapons. Suddenly, a score of lizard men in mail leap up from under the sand and level pikes at you, shouting 'Surrender or Die!' What do you do?" And one of the players cries, "I kick sand in their faces!" while the others gape at him in stunned disbelief.

I knew such a fellow. Near the beginning of one campaign, while we all still had fledgling characters, his PC spit on the boot of a mounted captain leading a dozen mounted guards, all because the captain was curt in asking us what we were doing on the King's road. After the guards horse-whipped the PC into unconsciousness, the rest of our characters all apologized to the captain profusely—hoping not to be damned by association—and promised to teach their friend some manners.

But as the campaign went on, he continued to offend nearly every NPC, and antagonized the rest of us as well. Finally, unable to stand it any longer, one of us challenged him to a duel. And despite all mathematical probability—was killed. Two more PCs followed suit, in both challenge and death, with the unruly player gloating at his luck.

Disgusted, the GM banished the PC to the wastelands and ended the campaign, never to run another. Of course, the rest of us made a point of not inviting the player to any of our later campaigns.

What Were They Thinking?

The worst case of this sort of weaseling I've ever heard of involves a group of players who, when the D&D® game first came out, would roll up new characters, adventure through a dungeon, return to the surface, then fight to the death over who got to take all the treasure. The next week, all those whose characters had died would roll up new ones to go along with the "experienced" PC, battle through a dungeon, return to the surface, and fight to the death for the treasure. The end result was that the group adventured week after week, with no one ever getting beyond second level of experience.

Wow. What fun. Still, I believe there are ways to weasel that can actually enhance role-playing sessions. That's the topic for next month's column. ❑